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CEYLON:

PAST AND PRESENT.

By SIR GEORGE BARROW, Bart.

WITH A MAP BY JOHN ARROWSMITH.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1857.

226. e. 1.

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What though the spicy breezes
Blow soft o'er *Ceylon's* isle?
Though every prospect pleases,
And only man is vile.

LONDON: PRINTED BY W. CLOWES AND SONS, STAMFORD STREET,
AND CHARING CROSS.

PREFACE.

My first object in undertaking this little work was to give some notion of the curious and interesting narrative of "Robert Knox's" captivity in Ceylon from the year 1659 till his escape in 1679, and of his descriptions of the country—its inhabitants—and various other matters; for until "Philalethes" republished it in 1817, the work was so scarce as to be little known; and it is still only embodied in the quarto volume of his friendly reviewer.

But from the "past" I was carried on to the "present;" and I hope that the sketch which I have given of the "Garden of India," and of its growing prosperity, may be found interesting, and in some measure useful, as the information which it contains has been collected from authentic sources, and has been brought down to the latest period.

I wish to call special attention to the Map accompanying this work, engraved by Mr. Arrowsmith on a reduced scale from a larger one compiled by him from actual survey; as it is the most complete and authentic map of the island which has yet appeared.

G. B.

December, 1856.

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ERRATA.

Page 61, line 1, *for* "jombo" *read* "jambo."

Page 85, line 24, *for* "the Singhalese believe," *read* "the Moors," &c.

Page 88, line 22, *for* "including" *read* "and likewise of."

Page 120, line 30, dele "(Padiwel Colum)."

Page 122, line 23, *for* "The Jaitawanaraana" *read* "The statue in the," &c.

Page 144, line 24, *for* "General M'Doual" *read* "General M'Donald."

Page 149, line 17, *for* "the only metalled road" *read* "the only road metalled throughout."

Page 180, line 15, *for* "this work comprises" *read* "the first part of this work," &c.

Sir Emerson Tennent has favoured me with the following remarks :—

Page 66.—The Gauvera of Knox is not the Brahmin bull, but the Gaur of Southern India, Bos gaurus, an animal rare, and only found in the extreme south of the Peninsula, near Cape Comorin.

Page 76.—The "beggars" mentioned by Knox are the outcast Rhodias.

Page 124.—The huge tree which stood at Putlam, but has now fallen, and which was called by the Tamils (or Malabars) "the giant's tamarind," was a Baobab (Adansonia digitata).

Page 149.—Other portions of roads in Ceylon, besides the entire road from Colombo to Kandy, have been metalled, *e. g.* from Galle to Matura—from Galle to Colombo—from Colombo to Chilaw—from Kandy to Koruegalle, 30 miles—and from Kandy to Newera Ellia, &c.

Page 180.—Although the first part of the historical record called the Mahawanso stops at A.D. 301, there is a continuation which comes down to A.D. 1758.

CEYLON,

PAST AND PRESENT.

INTRODUCTION.

In the year 1817 a history of Ceylon was published by Philalethes, A.M., Oxon.* It is a valuable compilation, displaying much research. The anonymous author has availed himself of the great Dutch work of Valentyn—a sealed book to most English readers; and he is thus enabled to illustrate the fabulous ages of the island, and its various aspects under European dominion. The concluding chapters contain a translation of Singhalese moral Lessons and Proverbs highly interesting and instructive.

But there are other obligations due to Philalethes, and it is to these that we now wish to draw attention. He has subjoined to his own work Robert Knox's Historical Relation of the Island, and the large quarto in which they jointly appear is divided between them.

In a postscript to the preface to his own work Philalethes states,—

"In addition to the present history, the reader will

* Rev. Mr. Bissett.

find in this volume a republication of Robert Knox's 'Historical Relation of the Island of Ceylon,' with an account of his captivity during a period of twenty years. This work had become so scarce, and has been so much in request since the possession of the island by the English, that a new edition was requisite to gratify the demands of an increasing curiosity. Of Knox's work the merit is so well known, and has been so generally acknowledged, that it is superfluous to expatiate in its praise. His narrative exhibits a lively picture of the state of the country and the manners of the people; and the account which he has given of what relates more immediately to himself, and particularly of his extraordinary escape from such a vigilant enemy, and in such difficult circumstances, combines the accurate details of a real transaction with the glowing interest of a romance."

Dr. Davy, a brother of Sir Humphrey, who published an account of the interior of Ceylon, and which contains much interesting information on the natural history of the island, remarks that he had read Knox with great pleasure, though he was not aware that he had borrowed from him. This effect is often produced by books of standard worth; they gratify the reader, impress themselves on his mind, and become imperceptibly blended with his own thoughts, feelings, and opinions.

Knox's work is in every sense a *treasure*, for the poor author told the "right worshipful Company" (being a Captain in the East India Company's service) that it was "the whole return he made from the Indies after twenty years' stay there." He was a captive in Ceylon during that period, excepting a

few months, but he lived most of the time in comparative liberty, residing in different parts of the Kandyan provinces. He was endowed with great piety, moral strength of mind, and sound intellect; exhibiting a pleasing simplicity and vigour of style in his narrative.

Although histories of Ceylon have been published by Percival in 1805, Cordiner in 1807, Bertolácci in 1817, Davy in 1821, Forbes in 1840, Pridham in 1849, Sirr in 1850 (and there are many other works which we have not enumerated), Robert Knox's history, published in 1681, bears the palm with us, and we hope to enable our readers to judge in some degree of its merits; we shall then conclude this epitome with an account of the *present* state of Ceylon.

Robert Knox, like Marco Polo, furnishes his reader with many curious accounts of what he had seen. The Venetian was long discredited, though most unjustly, as the late William Marsden amply proved. The generality of men withhold their belief only because they have not seen *the like* themselves.

The ascent of Adam's Peak, by means of iron chains, astounded the readers of Marco Polo, but at the present day pilgrims from all parts of Ceylon and from India ascend the peak in a similar manner.

Knox's book appears to have met with better reception than Marco Polo's. Intrinsic worth might have ensured its success had the world been less incredulous. Its truth and integrity, however, were more palpably seen by the public in the

guarantee prefixed to it by the "Court of Committees for the East India Company," and by Sir Christopher Wren as President of the Royal Society.

The preface to the work is written by Robert Hooke the mathematician, Curator and Secretary to the Royal Society. He observes,—

"Though Captain Knox could bring away nothing almost upon his back or in his purse, did yet transport the whole kingdom of Candy Uda in his head; and by writing and publishing this his knowledge, has freely given it to his country and to you, reader, in particular.

"Read, therefore, the Book itself, and you will find yourself taken *captive* indeed;—but used more kindly by the author than he himself was by the natives.

"After a general view of the sea coasts he will lead you into the country by the watches, through the thorny gates, then conduct you round upon the mountains that encompass and fortify the whole kingdom, and, by the way, carry you to the top of Hommalet, or Adam's Peak; from those he will descend with you and show you their chief cities and towns, and pass through them into the country, and there acquaint you with their husbandry; then entertain you with the fruits, flowers, herbs, roots, plants, and trees; and by the way shelter you from sun and rain with a fan made of the talipat leaf. Then show you their beasts, birds, fish, serpents, insects, and, last of all, their commodities. From hence he will carry you to Court, and show you the king in the several estates of his life; and acquaint you with his way of governing, revenues, treasures, officers, governors, military strength, wars; and by the way entertain you with an account of the late rebellion against him; after which he will bring you acquainted with the inhabitants themselves, whence you may know their different humours, ranks, and qualities. Then you

may visit their temples, such as they are, and see the foppery of their priests; religious opinions and practices, both in their worship and festivals; and afterwards go home to their houses and be acquainted with their conversation and entertainments; see their housewifery, furniture, finery, and understand how they breed and dispose of their children in marriage, and in what employments and recreations they pass their time. Then you may acquaint yourself with their language, learning, laws, and, if you please, with their magic and juggling; and, last of all, with their diseases, sickness, death, and manner of burial. After which he will give you a full account of the reason of his own going to and detainment in the Island of Ceylon and kingdom of Candy Uda; and of all his various conditions, and the accidents that befel him there during nineteen years and a half's abode among them; and by what ways and means at last he made his escape and returned safe into England in September last (1680)."

The learned Curator here promises ample entertainment to those who will read "the book itself," nor does he promise more than it affords; but we can only find space to give our readers so much of it as may whet their appetite for more.

Major Forbes, in his lively work of 'Eleven Years in Ceylon,' bears the following testimony to Robert Knox:—

"Nothing can be more admirable than the extent of memory, acute observation, and inflexible veracity exhibited in his account of the country and people; nor can anything be more interesting than the simple narrative of his own sufferings. His perseverance, fortitude, and firm religious belief enabled him to overcome misfortunes, to rescue himself from a tedious captivity, and finally to re-

gain his station as commander of a ship under the East India Company."

Although Robert Knox throws to the *end* of his work, either from modesty or not to detain his readers from what he may perhaps have considered more interesting information, an account of the reason of his going to Ceylon and detainment there, we shall be more methodical, and *commence* with his arrival off the island.

CHAPTER I.

Arrival of the "Ann" at Cottiar — Captivity of Knox and others — Carried to Kandy — Death of Knox's Father — Knox obtains a Bible — Isolation of the Captives — Their occupation and progress with the Natives — Native Rebellion against the King Rajah Singha — Description of his Palace, &c. — Conduct of the Captives in the Rebellion — Knox "begins the world anew" — Plans his Escape — Makes several attempts, and finally reaches Arrippo and Jafnapatam — Embarks for Colombo, and returns to England.

In January, 1657, the Ann frigate of London, commanded by Captain Robert Knox (the author's father), sailed from the Downs in the service of the East India Company, bound for Fort St. George, and after trading for more than a year from port to port in India, the vessel was lading its goods to return to England in November, 1659, in the road of Matlipatan (Masulipatan), when "a mighty storm" arose, which forced them to cut their mainmast by the board, and so disabled the ship that she could not proceed on her voyage to England. The agent at Fort St. George ordered that the ship should take in some cloth and go to Cotair Bay (Cottiar, in the great Bay of Trincomalie), in the Island of Ceylon, to trade, and to set another mainmast, and repair other damages which it had sustained by the storm.

The *Indian* merchants of Porto Novo, to whom the goods belonged, went on shore on their arrival at

Cotair, but the captain and crew were at first cautious in their communications with the natives; being well received, however, they grew more confident and went on shore whenever it pleased them.

The King of Kandy (Raja Singha) hearing of their arrival, dispatched a *dissauva* or general, with his army, who immediately sent a messenger on board to desire the captain to come on shore, pretending that he was the bearer of a letter from the King. They saluted the message with firing of guns, and the captain ordered his son, Robert Knox, with Mr. John Loveland, the merchant of the ship, to go on shore and wait on him.

The *dissauva* inquired who they were, and how long they would stay. He was told they were English, that they would not stay above twenty or thirty days, and that they desired permission to trade in his Majesty's port. He replied, that the King was glad to hear that the English had come to his country, had commanded him to assist them, and had sent a letter, but it was to be delivered to no one save the captain.

The party who had previously gone ashore were about twelve miles up the country. They told the *dissauva* that the captain could not leave his ship to come so far, but if *he* would come down to the shore, the captain would immediately wait upon him to receive the letter.

The *dissauva* desired them to stay that day, and on the morrow he would go down with them. Their suspicions, however, were raised that evening by his stating that he intended to send the captain

a present in the night; and accordingly they wrote to warn the captain, but the letter was not delivered to him. The result was, that in the morning the captain came ashore to receive the present, and was told that his son and Mr. Loveland, with the *dissauva*, were on their way from the interior bearing a letter from the King.

The native soldiers then seized the captain and seven men, but without violence or plunder, and brought them up to the other party, carrying the captain in a hammock on their shoulders. The next day the long-boat's crew, not knowing what had happened, came ashore, and were also made prisoners.

Having taken both the boats and eighteen men, they endeavoured to secure the ship, but through the captain's management this was prevented. He sent his son on board with messages to the crew, but charged him, "on his blessing, and as he should answer it at the great day," not to leave him in this condition, but to return to him again; on which our author "solemnly vowed, according to his duty, to be his obedient son."

Robert Knox accordingly returned on shore, and the prisoners remained in suspense for two months, expecting to be released; but the time, and season of the year, *spending* for the ship to proceed on her voyage to some other place, and their condition being, as they feared, and afterwards found to be, the beginning of a sad captivity, the captain sent order to Mr. John Burford, the chief mate, to take charge of the ship, and to set sail for Porto Novo, whence they had last come, and there to follow the agent's order.

"Thus were sixteen of us," says Robert Knox, "left to the mercy of these barbarians. Though our hearts were very heavy, seeing ourselves betrayed into so bad a condition to be forced to dwell among those that knew not God nor his laws; yet so great was the mercy of our gracious God, that he gave us favour in the sight of this people; insomuch that we lived far better than we could have expected being prisoners, or rather captives in the hands of the heathen, from whom we could have expected nothing but very severe usage."

Robert Knox imputes their "Surprise" mainly to their neglect in sending a letter and present to the King at their first coming, who, he observes, "looked upon himself as a great monarch, as he was indeed, and required to be treated with suitable state."

The party, shortly after their capture, was distributed into separate villages in the interior of the island, where they saw nothing but "the horrible black faces of their heathen enemies;" but Robert Knox adds, "God was so merciful to us as not to suffer them to part my father and I."

In about sixteen days later they were again collected together and carried near to Kandy, meeting kind treatment by the way and having plenty of food brought to them by the inhabitants, who repaid themselves by the amusement they derived from seeing the Englishmen eat.

On their arrival near Kandy they were again separated, being severally quartered on the inhabitants; but Robert Knox and his father were still permitted to be together and placed in a town called Bonder

Coos-wat (Bandarakoswatta, a village in the Seven Korles), 35 miles north-west of Kandy.

They passed their time in reading a 'Practice of Piety,' and Mr. Rogers's seven treatises called the 'Practice of Christianity,' "with which companions they did frequently discourse," and in the cool of the evening they walked abroad in the fields "for a refreshing."

Robert Knox and his father fell sick of ague and fever, and their feelings for each other are pathetically described by our author. The father was much troubled at having ordered the son on shore, and thus being the cause of his captivity. The former had not risen from his bed for three months, groaning and sighing in a most piteous manner, which "for me to hear and see (says Robert Knox) come from my dear father, myself also in the same condition, did almost break my heart. But then I felt the doctrine most true which I had read out of Mr. Rogers's book, 'That God is most sweet when the world is most bitter.'"

At length being "consumed to an anatomy, and having nothing left but skin to cover his bones," the poor captive father wings his flight to other regions, after expressing his wishes and giving his son advice in a strain of real piety.

The following touching account of the burial is given:—

"According to his own appointment, with my own hands I wrapped him up ready for the grave, myself being very sick and weak, and, as I thought, ready to follow

after him. Having none but a black boy * with me, I bade him ask the people of the town for help to carry my father to the grave, because I could not understand their language, who immediately brought forth a great rope they used to tie their cattle withal, therewith to drag him by the neck into the woods,—saying, 'they could afford me no other help unless I would pay for it.' This insolency of the heathen grieved me much to see; neither could I, with the boy alone, do what was necessary for his burial, though we had been able to carry the corpse, having not wherewithal to dig a grave, and the ground very dry and hard: yet it was some comfort to me that I had so much ability as to hire one to help, which at first I would not have spared to have done had I known their meaning.

"By this means, I thank God, in so decent a manner as our present condition would permit, I laid my father's body in the grave, most of which I digged with my own hands."

On the news of the father's death the King sent messengers to provide for the son's proper treatment by the natives, lest he should die also; and Robert Knox remarks with naïveté, "So for a while I had better entertainment than formerly."

With none "but the black boy and the ague to bear him company," he never felt more pleasure in reading, meditating, and praying; his custom was, after dinner, to take a book and go into the fields and sit under a tree, reading and meditating till evening. He often prayed, "as Elijah under the juniper tree, that God would take away his life, for it was a burthen to him." After sixteen months his ague left him.

* This boy was brought from Porto Novo to attend upon Knox's father.

One day, while fishing in a brook with his black boy, a man accosted the latter, and asked whether his master could read, as he had got a book for sale which he had obtained when the Portuguese lost Colombo. The boy, who had been in the service of the English, recognized it as a "Bible." Robert Knox threw down his angle and eagerly took the book. Opening it at "the Acts," his eye lighted on the jailor's inquiry of St. Paul, "What must I do to be saved?" and his answer, "Believe in the Lord Jesus Christ and thou shalt be saved and thine house."

He had but one pagoda * in the world, which the boy dissuaded him from giving, advising him to conceal his longing for the sacred volume, as by so doing he would get it for far less than the pagoda. After much anxiety the precious book was transferred to his possession in exchange for a knit cap which the boy had made.

Robert Knox's appreciation of this inestimable prize, for so he found it, must be given in his own words:—

"The sight indeed of this Bible so overjoyed me, as if an angel had spoken to me from heaven; to see that my most gracious God had prepared such an extraordinary blessing for me, which I did, and ever shall, look upon as miraculous; to bring unto me a Bible in my own native language, and that in such a remote part of the world—where His name was not so much as known, and where any Englishman was never known to have been before. I

* A gold coin of about 7*s*.

looked upon it as somewhat of the same nature with the Ten Commandments He had given the Israelites out of heaven; it being the thing for want whereof I had so often mourned—nay, and shed tears too—and than the enjoyment whereof there could be no greater joy in the world to me."

The other English who were captives had been placed singly in villages, some four, some six miles distant one from the other, to the west of Kandy; each man being carried from house to house to eat and lodge for the night, as their turns came. They were not allowed to communicate with each other, and were not aware for some time that they were so near each other. But Robert Knox quaintly remarks:—

"As it is with wild beasts beginning to grow tame their liberty increaseth, so it happened to our men, so that at length they might go and see one another at their pleasures, seeing they did not attempt to run away. As they were not required to work, they began to look upon the natives as their servants, in that the former laboured to sustain them, and at length, if their victuals did not please them, they began to throw the pots, victuals and all, at their heads that brought them, which they patiently would bear."

In order to supply their want of clothing and other necessaries, the captives induced the natives to furnish their allowance of rice and other articles raw, with the intention of disposing of a portion of them: they learnt also to knit caps; these they sold at 9*d.* a-piece in value of English money, the thread

standing them in about 3*d.* But Robert Knox, as if writing from Birmingham, humorously observes:—

"At length we plying hard our new-learned trade, caps began to abound, and trading grew dead, so that we could not sell them at the former price, which brought several of our nation to great want."

They began, notwithstanding, "to pluck up their hearts," considering they were the king's men, and quartered by his special order upon the people, and, like true John Bulls, they ended by domineering over the natives.

It was more than a year after his father's death before Knox saw any of his companions in captivity. Having arrived at the nearest Englishman's house, seven or eight met together.

"We gave God thanks for his great mercies towards us. They were now no more like the prisoners I left them, but were become housekeepers and knitters of caps, and had changed their habit from breeches to clouts, like the Chingulays. They entertained me with very good cheer in their houses, beyond what I did expect."

Like his fellow captives, Robert Knox made the natives consent to furnish his daily supply of provisions raw, but being "the captain's son," and having a prospect of promotion by the king to some place of honour, he had more difficulty in accomplishing what appeared to be *infra dig.* He felt, however, notwithstanding these high considerations, that "he must save a little to serve his necessity of clothing, and rather than want clothes for his back

he must pinch a little out of his belly, and so both go share and share alike."

Having settled this momentous affair, he proceeds to build a house, in a garden of cocoa-nut trees, belonging to the king, in a pleasant situation. The people assisted him in this undertaking, but he and his boy completed it by whitening the walls with lime—which he found was a capital offence, that being peculiar to royal houses and temples—but ignorance *in this case* was bliss, for the natives pardoned it on that ground.

In his new establishment he kept hogs and hens, and had the benefit of all the cocoa-nuts which fell from the trees, and was thus supplied with oil for his lamp and for frying his meat. He continued also to knit caps.

Four years after Knox's captivity, viz., in 1664, a rebellion broke out against the King, about which time, he says, appeared a fearful blazing star. It would seem from what follows that our worthy captive had been bitten by the native astrologers:—

"Just at the instant of the rebellion the star was right over our heads; and one thing I very much wondered at, which was, that whereas before this rebellion the tail stood away toward the westward, from which side the rebellion sprung, the very night after (for I very well observed it) the tail was turned and stood away toward the eastward, and by degrees it diminished quite away."

Most of our readers are astronomers enough to

know that this is the usual course of a comet's tail,* but they will smile at our good friend's astrological inference.

Knox relates that, two years later,

"in the month of February there appeared in this country another comet or stream in the west, the head end under the horizon, much resembling that which was seen in England in the year 1680, in December. The sight of this did much daunt both king and people, having but a year or two before felt the sad event of a blazing star in the rebellion which I have related.

"The king sent men upon the highest mountains in the land to look if they could see the head of it, which they could not, being still under the horizon. This continued visible about the space of one month, and by that time it was so diminished that it could not be seen; but there were no remarkable passages that ensued upon it."†

The King, in Knox's time, Raja-Singha (signifying Lion King), was a cruel monster—the Nero of Kandy—shedding a great deal of blood without giving any reason for it. It is not surprising, therefore, that he should be terrified at the blazing star. He kept his court in 1664 at Nillemby, about fourteen miles south of Kandy, but afterwards at Digligyneur,‡ whither he had fled in the rebellion against

* The tail of a comet is always extended from the nucleus or head in a direction opposite to that in which the sun is situated, so that in the comet's approach to its perihelion the tail follows; but as it retires, the coma takes the lead, and is the precursor of the nucleus.

† The warning delivered to Israel through the Prophet Jeremiah would have been useful on this occasion—"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."—*Jer.* x. 2.

‡ This name does not appear in any modern work. It may be the

him. The following description of his palace at the latter place will interest our readers :—

"The palace is walled about with a clay wall, and thatched to prevent the clay being melted by the rains, which are great and violent.

"Within this wall it is all full of houses, most of which are low and thatched, but some are two stories high and tiled very handsomely, with open galleries for air, railed about with turned banisters, one ebony and one painted, but not much prospect, standing between two hills; and indeed the king lives there not so much for pleasure as security. The palace itself hath many large and stately gates two-leaved: these gates, with their posts excellently carved; the iron-work thereunto belonging, as bolts and locks, all rarely engraven; the windows inlaid with silver plates and ebony. On the top of the houses of his palace and treasury stand earthen pots at each corner, which are for ornament, or, which is a newer fashion, something made of earth resembling flowers and brambles; and no houses beside, except temples, may have these placed upon them. The contrivance of his palace is, as I may say, like Woodstock bower, with many turnings and windings and doors, he himself having ordered and contrived all these buildings, and the manner of them."

But, like King Solomon, he made other works and built other houses. Knox says :—

"Sometimes for his pleasure he will ride or be carried to his banqueting-house, which is about a musket-shot from his palace. It stands on a little hill, where, with abundance of pains and many months' labour, they have

palace at Hanguranketta—sometimes called Diatilika,—sixteen miles S.E. of Kandy, the favourite residence of Raja Singha.

made a little plain, in length not much above an arrow's flight, in breadth less; where, at the head of a small valley, he hath made a bank across to stop the water running down. It is now become a fine pond and exceeding full of fish. At this place the king hath several houses built according to his own appointment, very handsome, borne up with carved pillars and painted and round-about rails and bannisters turned, one painted and one ebony, like a balcony; some standing high upon a wall, being for him to sit in and see sport with his elephants and other beasts, as also for a prospect abroad; others standing over this pond, where he himself sits and feedeth his fish with boiled rice, fruits, and sweetmeats. They are so tame that they will come and eat in his hand; but never doth he suffer any to be caught. This pond is useful for his elephants (of which he has some hundreds) to wash in." (Alas! for the poor tame fish.) "The plain was made for his horses to run upon; for oftentimes he commands his grooms to get up and ride in his presence, and sometimes, for that good service, gives the rider 5*s.* or 10*s.*, and, it may be, a piece of cloth. Always when he comes forth his horses are brought out ready saddled before him (but he himself mounts them very seldom), all of which he had from the Dutch—some sent to him for presents, and some he hath taken in war. He hath in all some twelve or fourteen, some of which are Persian horses.

"He has also hawks, dogs, tame deer, tigers, and a great many strange kinds of birds and beasts, which he delights to look upon."

It was just before the breaking out of the rebellion in 1664 that Knox and his fellow captives had hopes of their liberation, a letter having arrived on their behalf to the King from Sir Edward Winter, the Governor of Fort St. George. The Dutch am-

bassador also, by a Commission from the Governor of Colombo, treated with the King for them. Word was sent to them that it was the King's pleasure to grant them liberty, but they were told at the same time, "that all those that were willing to stay and serve His Majesty should have very great rewards, as towns, monies, slaves, and places of honour conferred upon them, which all in general refused."

It was during this suspense that the rebellion broke out, and it was doubtful whether the rebels would not lay hands upon them. They escaped, however, this danger; and when the King and his people fled from Nillemby, leaving their houses and goods behind them, "we" (says Knox very calmly) "found good prey and plunder, being permitted to ransack the houses of all such as were fled away with the King."

They were next carried by the rebels to the city of Kandy, where the prince whom they wished to place on the throne resided with his aunt, and an attempt was made to gain the captives over to his service by a bribe of money and clothes; but suddenly the prince with his aunt fled, the rebels were perplexed and dismayed, and then "followed nothing but cutting one another's throats to make themselves appear the more loyal subjects!"

The money and clothes which were about to be distributed were scattered about the court. "We for our parts (says Knox), little thinking in what danger we were in, fell in to scramble among the rest, being then in great necessity and want; for

the allowance which formerly we had was in this disturbance lost. Having got what we could at the court, we made way to get out of the hurly-burly to our lodgings, intending, as we were strangers and prisoners, neither to meddle nor make on the one side or the other, being well satisfied, if God would but permit us quietly to sit and eat such a Christmas dinner together (for Knox observes all this took place 'on Christmas-day, of all the days in the year') as he had prepared for us."

They were shortly afterwards marched away "by a great man" who supported the old King, to fight the rebels, but, meeting none, they were dismissed, the great man telling them he would acquaint the King how willing and ready they had been to fight for him if need had required; although (Knox quaintly remarks) "God knows it was the least of our thoughts and intents." Their daily allowance having been stopped, they were driven for some months to beg in the highways; but the King at last sent them severally into new quarters, and gave directions about their allowance, without, however, repeating the offer he had made before the rebellion, to send them away.

Robert Knox was quartered in a country called Handapondown, lying to the westward of the city of Kandy; he went to work, with the help of his neighbours, to build another house upon the bank of a river, and entrenched it round with a ditch, and planted a hedge. He followed his business of

knitting, and went about trading, *seeming* to be contented, but really planning his future escape. Being counselled to marry, as most of the other captives had, he respectfully declined; but, for fear of creating a suspicion of his intending to escape, he told those who had counselled him that he would look for one that he could love.

At the end of two years the Dutch built a fort, called Arrandery (Arranderre), in the country of Hotteracourly, about thirteen miles east of Auangwelle, not far from his quarters, a ridge of mountains intervening; but the *passages* were so closely watched that there was no hope of escaping.

The King, fearing their escape, sent for Robert Knox and three other Englishmen to Candy Uda; and his removal was so sudden that he could take nothing with him, which called to his remembrance the words of Job, "Naked came I into the world, and naked shall I return."

They were placed in a "most dismal place," in a solitary small town on the top of a mountain, called Laggendenny, where malefactors were wont to be sent; the King in the mean time assuring them that he intended to promote them to great honour.

After three weary years at this dismal spot, Robert Knox hired a man to lead him to his old quarters, under pretence that he was a prisoner. On his arrival there he threw off his mock fetters, and declared his former keeper to be a man sent by the magistrate to assist in the recovery of his debts.

This *ruse* having succeeded, Knox says, "I began the world anew, and, by the blessing of God, was again pretty well recruited before I left this town."

Robert Knox next purchased a piece of land, some ten miles to the southward of the city of Kandy, in the county of Oudanour, in the town of Elledat, on which he built a house, and there he and three other Englishmen lived together about two years, "very lovingly and contentedly, not an ill word passing between them," when two of the company having married, they departed according to agreement.

After mentioning that he kept goats, hogs, and hens, he says:—

"We had now brought our house and ground to such a perfection that few noblemen's seats in the land did excel us. On each side was a great thorn-gate for entrance, which is the manner in that country: the gates of the city are of the same. We built also another house in the yard all open, for air and for ourselves to sit in, or any neighbours that came to talk with us."

His trade of knitting having grown dead, and not being able to follow husbandry, because he had no wife (it being the part of women to attend to husbandry), he adopted a practice of the country, of lending out corn at 50 per cent. By these means his affairs were so much improved that the people refused to pay him his allowance; and, on an appeal to the *adigar*, it was arranged that, in consideration of the people's poor condition, he should go monthly to the King's palace to receive his allowance out of the King's storehouses.

He soon, however, gave up going, as the great men held out hopes to him of advancement at the Court (which alarmed him), instead of tickets for his allowance; and as he was now able to live well without it, "as when Israel had eaten of the corn of Canaan the manna ceased, so when I was driven to forego my allowance that had all this while sustained me in this wilderness, God otherwise provided for me."

He did not, however, escape being sent for by the King, in order to be preferred at Court; and, after much anxiety and dread of the consequences of declining such an honour, he went to dwell in his own plantation.

Knox remarks, with piety and pathos,—

"It was about the year 1673, although I had now lived many years in this land, and, God be praised, I wanted for nothing the land afforded, yet I could not forget my native country, England; and lamented, under the famine of God's word and sacraments, the want whereof I found greater than all earthly wants; and my daily and fervent prayers to God were, in his good time, to restore me to the enjoyment of them."

In order to encompass their escape, which they had meditated for some time, they became pedlars, and thus acquired gradually, by talking to the people, some knowledge of the ways and countries. They determined that their flight should be to the northward, as that part of the island was least inhabited. Their prospects, however, were not encouraging.

"The ways of this country generally are intricate and difficult, here being no great highways that run through the land, but a multitude of little paths; some from one town to another, some into the fields, and some into the woods, where they sow their corn; and the whole country covered with woods that a man cannot see anything but just before him; and that which makes them most difficult of all is, that the ways shift and alter, new ways often made and old ways stopped up."

They made eight or ten attempts; once they went three days' journey, and were then compelled to return, having sold all their ware; on another occasion they reached a town at the extremity of the King's dominions; thus they travelled to and fro, where the ways led them, "According to their own proverb (says Knox), 'The beggar and the merchant is never out of his way;' because the one begs and the other trades wherever they go."

In one of these excursions he met with the black boy who had formerly served him, and who had now a wife and children. It was arranged that the black *boy*, who was in great want, should conduct them to the Dutch, and be rewarded accordingly, but after starting from home they discovered that their guide had disappeared.

This anxious course of life was continued for eight or nine years. For three or four years together there was a great drought.

In their last attempt, Knox and one other Englishman, after going from town to town (the distance in one instance being sixteen miles through a wilder-

ness full of wild elephants, tigers, and bears), made for Anarodgburro (Anooraadhapoora).

On their route to that place, the lowest place inhabited belonging to the King of Kandy, they found that the King's officers were in the country to look after his revenues and duties. This untoward event compelled them to make a detour; and, to add to their trouble, their way now lay necessarily through the chief governor's yard, at Colliwilla, who dwells there purposely to see and examine all that go and come.

Nothing remained to be done but to put on a bold front, and to appear before the governor as legitimate traders. Robert Knox says he brought from home with him knives with fine carved handles, and a red Tunis cap, purposely to sell or give him, if occasion required, anticipating that they might have to pass by him; and all along, as they went, that they might be the less suspected, they sold caps and other ware, *to be paid for at their return homewards*. This reminds one of the English clock-seller, who left his clocks behind during his progress through the country, though from different motives, feeling assured that the good people with whom he had left them would find them so indispensable for their comfort that they must needs buy them.

Having remained with the governor some time, to prevent suspicion, and then left to his charge a parcel of goods, on pretence of returning, they started for Anarodgburro, and arrived there safe. Knox says—

"It is not so much a particular single town as a territory. It is a vast great plain, the like I never saw in all that Island; in the midst whereof is a lake, which may be a mile over—not natural but made by art, as other ponds in the country, to serve them to water their corn grounds. This plain is encompassed round with woods, and small towns among them, on every side inhabited by Malabars—a distinct people from the Chingulays."

Having passed off here as "innocent traders," their design was to take the great road leading to Jafnapatan, which they judged would also lead to Manaar, but they found this plan so full of risk that they abandoned it.

In the woods, before reaching Anarodgburro, they had fallen in with a small river, called by the Singalese Malwat Oyah, which they thought might probably lead them to the sea; they resolved, therefore, to retrace their steps to the woods and follow the river; but to accomplish this required the greatest precautions.

They began by furnishing themselves with ten days' provision—rice, flesh, pepper, salt; a basin to boil their victuals in; two calabasses to fetch water; two great talliputs for tents, big enough to sleep under if it should rain; jaggory and sweetmeats, which they brought from home with them; tobacco also and betel, tinder-boxes, and a deer's skin to make themselves shoes, to prevent any thorns running into their feet through the woods: and for weapons, each had a small axe fastened to a long staff.

Having come to the river which they purposed following, they pursued their journey at night, but the trees being thick, the moon gave but little light through them. They fell in with a great road in their way, which they carefully avoided, but found to their dismay that the paths which they had taken led from one town to another; so, while they thought "they had been avoiding men and towns, they ran into the midst of them."

Hearing the noise of the people on every side they became alarmed;

"Looking about us in these straits, we spied a great tree by us, which, for the bigness thereof 'tis probable might be hollow, to which we went and found it so: it was like a tub some three feet high; into it immediately we both crept, and made a shift to sit there for several hours, though very uneasy, all in mud and wet. But, however, it did greatly comfort us in the fright and amazement we were in."

As soon as it began to grow dark they crept out of the tree, but still heard the voice of men hallooing; but they heard elephants also moving between them and the noise, which they considered as a guard to them, "like the darkness that came between Israel and the Egyptians," for the people would fear the elephants.

Their next fear was falling in with the wild men* (now that they had escaped the *tame* ones); they had seen their tents by the sides of the river, made only of boughs of trees, in which they had been

* The Veddas.

lately, as bones of cattle and shells of fruit lay scattered about. Knox says—

"Here and there by the side of this river is a world of hewn stone pillars standing upright, and other heaps of hewn stones, which I suppose formerly were buildings; and in three or four places are the ruins of bridges built of stone, some remains of them yet standing upon stone pillars. In many places are points built out into the river like wharfs, all of hewn stone, which I suppose have been built for kings to sit upon for pleasure, for I cannot think they ever were employed for traffic by water, the river being so full of rocks that boats could never come up into it."

After crossing a river called Coronda Oyah, they came into the Malabar territories, the chief of which, though paying tribute to the Dutch, was better affected to the King of Kandy, and they were afraid of either being detained by him or "sent up to their old master."

They met two Malabars, who behaved civilly to them but declined conducting them to the "Hollanders." Another man whom they met told them they were in the Dutch dominions, and within six miles of Arrepa Fort.*

At length they arrived at the Fort—

"it being (says Knox) about four of the clock on Saturday afternoon, October the 18th, 1679—which day God grant us grace that we may never forget—when he was pleased to give us so great a deliverance from such a long captivity of nineteen years and six months and odd days, being taken prisoner when I was nineteen years old, and continued

* Arippo—meaning a sieve, and supposed to derive its name from the sifting of pearls which takes place there.

upon the mountains among the heathen till I attained to eight-and-thirty.

"In this my flight through the woods I cannot but take notice, with some wonder and great thankfulness, that this travelling by night in a desolate wilderness was little or nothing dreadful to me, whereas formerly the very thoughts of it would seem to dread me; and in the night when I laid down to rest, with wild beasts round me, I slept as soundly and securely as ever I did at home in my own house; which courage and peace I look upon to be the immediate gift of God to me upon my earnest prayers, which at that time he poured into my heart in great measure and fervency; after which I found myself freed from those frights and fears which usually possessed my heart at other times. In short, I look upon the whole business as a miraculous Providence, and that the hand of God did eminently appear to me as it did of old to his people Israel in the like circumstances, in leading and conducting me through this dreadful wilderness, and not to suffer any evil to approach nigh unto me."

After exciting the astonishment of the people at Manaar and Jafnapatam, and being hospitably received at those places, they embarked for Colombo, where they were equally wondered at, "being barefooted, and in the Chingalay habit, with great long beards." The governor, who treated them very liberally, entertaining them and supplying them with clothes and money, arranged for their departure with him for Batavia, where, he told them, the general, his father, would be glad to see them; but before leaving Colombo Knox wrote a letter to his fellow-prisoners whom he left behind in Kandy, describing at large the way they had come, so that

the captives might plainly understand the same—a trait worthy of the good man.

At Batavia he met with a friendly reception from the general, who offered him a passage home in a ship which was to convey the general's son as admiral, and at whose table he was to be entertained. But on going to visit two English ships at Bantam, the English agent there, "being not willing (says Knox) that we should go to the Dutch for passage, since God had brought us to our own nation, ordered our passage in the good ship Cæsar, lying then in the road, bound for England, the land of our nativity and our long-wished-for port; where, by the good providence of God, we arrived safe in the month of September, 1680."

CHAPTER II.

Divisions of the Country — Conde-Uda — The Mahavilla Ganga — Mr. Brooke's Report on the navigation of the River — Bridge of Peradenia — Other "brave" Rivers — Adam's Peak — Accounts by Knox and Dr. Davy — Variations of Climate and Seasons — Anuraadapoora described by Knox and Sir W. Colebrooke, &c. — Modern native towns and highways — Mode of watering Lands — Tanks, &c. — Lake of Kandelli — Imports of Rice and Paddy into the Island — Pridham's Remarks on Irrigation — Cooperation of the Natives in repair of Tanks, &c., on the principle of the Road Ordinance.

HAVING furnished our readers with some particulars of this worthy man's long captivity, we now purpose to give some account of his Historical Relation of the Island.

After mentioning the chief places on the sea-coasts, "all of which the Hollander was master of," he proceeds to describe the inland country, under the King of Kandy, premising that, with the reader's leave, "he will call the greater divisions of the country, provinces" (as they are to this day), "and the less, counties" (now districts), "as resembling ours in England, though not altogether so big."

Of the several counties he remarks that Oudanour, which signifies the upper city, and Tattanour, the lower, have the pre-eminence of all the rest in the land.

It was in the former that he lived last, before his

escape, and had land there. In the latter stands the royal and chief city, Kandy.

He states that—

"They are most populous and fruitful. The inhabitants thereof are the chief and principal men; insomuch that it is an usual saying among them, that if they want a king, they may take any man of either of these two counties from the plough and wash the dirt off him, and he, by reason of his quality and descent, is fit to be a king. And they have this peculiar privilege, that none may be their governor but one born in their own country."

All these provinces and counties, with few exceptions, lie upon hills, fruitful and well watered, and therefore they are called in one word, Conde-Uda, which signifies "on top of the hills," and the King is styled the King of Conde-Uda. This kingdom is strongly fortified by nature; vast and high mountains must be ascended in all directions: there are numerous narrow paths in which only one can go abreast, the rest of the hills being covered with wood and great rocks; at the top and bottom of the paths are gates made of thorns, and two or three men set to watch them; and these watches obtain assistance, when necessary, from the nearest towns.

All the counties are divided each from other by great woods, which none may fell, being preserved as fortifications. In most of them there are watches kept constantly, but in troublesome times in all.

The land is full of hills, but exceedingly well watered, there being many pure and clear rivers running through them—

"which, falling down about their lands, is a very great

benefit for the country in respect to their rice, their chief sustenance. In them are great quantities of fish, and the greater for want of skill in the people to catch them. The main river of all is called Mavelagonga (Mahavilla Ganga), which proceeds out of the mountain called Adam's Peak—(of which afterwards); it runs through the whole land northward, and falls into the sea at Trinkimalay (Trincomalie); it may be an arrow's flight over in breadth, but not navigable by reason of the many rocks and great falls in it: towards the sea it is full of alligators, but on the mountains none at all.

"It is so deep, that unless it be mighty dry weather a man cannot wade over it unless towards the head of it. They use little canoes to pass over it: but there are no bridges built over it, being so broad; and the stream in time of rains (which in this country are very great) runs so high that they cannot make them; neither if they could, would it be permitted, for the king careth not to make his country easy to travel, but desires to keep it intricate. This river runs within a mile or less of the city of Candy. In some places of it full of rocks—in others clear for three or four miles."

Many years have passed since the King of Kandy's taste was alone to be consulted. Charon has conducted all that race in his canoe over the Mahavilla Ganga, and there is now at Peradenia, within four miles of Kandy, a handsome bridge of one arch of 205 feet span.

Dr. Davy states that between Kandy and Bintenne the river rushes down a descent of upwards of 1000 feet, receiving by the way a great accession of waters. At Bintenne, at the foot of the mountains, it may be considered at its greatest magnitude; and when taken at a medium height, where the

water at the ford is about five feet deep, the river from bank to bank is 540 feet.

This river was explored in 1832 by order of Government, and it was ascertained that if the obstructions were removed from one or two spots it might be made navigable as far as Kalinga, eighty miles from the mouth.

The following is an abstract of the interesting report made to Government by Mr. Brooke, Master-Attendant at Trincomalie, respecting this important river, to which is added a notice of the Bridge of Peradenia:—

"The Mahavillaganga, the largest river in Ceylon, rises from the mountains in the Kandyan country, and, after encircling the city of Kandy, flows to the east as far as Bintenne, then bends to the northward, and dividing into two streams—one falls into the Bay of Trincomalie, the other, called the Virgel, into the sea, 25 miles south of Trincomalie.

"This river is a mountain-torrent till within 7 or 8 miles above Bintenne, and then flows freely to Calinga with one slight interruption; the width being from 150 to 250 yards, from 1 to 2 feet deep in the dry season, but rising 25 and 30 feet at the period of the freshes.

"At Calinga the bed of the river is rocky, and continues so for 12 miles: from Calinga to Trincomalie, about 80 miles, it is entirely free from rocks; but having been diverted into the Virgel at its junction with that stream by the priests of a Gentoo temple situated there, in order to obtain a greater supply of water for their paddy plains, the navigation of the Mahavillaganga was impeded, and the overflowing of the Virgel rendered the country as incapable of cultivation as it had formerly been for want of water. This change in the channel of the river has also

caused a great drawback in the export of the valuable timbers from Trincomalie, consisting of halmaniel, ebony, and satinwood, which formed the only return for the great quantity of grain and cloth imported. The timber is reduced in size, and consequently in value, in order that it may float; but satin, cattamanack, and ironwood are too heavy to be set afloat. Should this river ever be thrown open, produce and merchandise from the seaports of Ceylon would find their way up, giving the population of the interior the advantage of bartering their produce for other articles. At the mouth of the Virgel there is a bar of sand, while the mouth of the Mahavillaganga is very deep, and a quarter of a mile from it, within the bay of Trincomalie, there are no soundings.

"The Mahavillaganga flows through a country which was once the granary of the island, as may be known by the ruins of extensive tanks and canals.

"A bridge has been recently thrown over the river at Peradenia, of a single arch of satinwood, of 205 feet span: the roadway is 25 feet wide, and its height above the river at low-water mark about 67 feet. It is constructed on the wedge principle; any part of the arch therefore which decays may be replaced, and the excessive flexibility of the American wedge bridge has been obviated in the bridge at Peradenia. This bridge was designed and constructed by Lieut.-Col. Fraser, and was completed in January, 1833."*

* A portion of the timber of this bridge, which has now been constructed twenty-three years, has considerably decayed. Captain Graham, of the Ceylon Rifles, has replaced one of the ribs which was most decayed, without interruption to the traffic, which has given such stability to the structure that he proposes, instead of renewing the other ribs, to provide new pieces for the *ends* of the ribs, and to bed them in iron sockets, resting against stone sleepers. With these and other minor repairs he anticipates that the bridge will last another twenty years, with the usual outlay for keeping it up. A suspension-bridge is to be erected at Gampolla, between Kandy and Newerra Ellia.

Knox mentions that there are divers other brave (fine) rivers that water the country, though none are navigable. Those of most consideration after the Mahavilla *Ganga* (or *river*), and all rising from the group of mountains of which Adam's Peak is the centre, are the Kalany Ganga, which, flowing north-west, falls into the sea about three miles to the north of Colombo; it is navigable to Ruanwelle, about fifty miles from Colombo, for boats of considerable burthen, and is crossed by travellers proceeding to the north from Colombo by a bridge of boats.

The Kalloo Ganga, flowing westward into the sea at Caltura, is navigable for boats for a distance of between thirty and forty miles from the coast, as far nearly as Ratnapoora (the City of Rubies), watering the district in which the natives sift from the sand the cat's-eye, ruby, and other gems.

The Wellewe Oya flows in a south-east direction into the sea at some distance from Hambantotte.

There are, in addition to these, more than twenty other rivers, with the appellative *oya* or *aar*, denoting their minor importance.

The high mountains in the Kandian country do not extend within thirty or forty miles of the sea-coast, often terminating precipitously into the plains, but a range of hills stretches gradually to the southern coast.

Adam's Peak, 7379 feet above the level of the sea, and lying about seventy-one miles south-east of Colombo, is surrounded by a hilly tract of country, presenting great irregularity of feature.

Knox thus describes the Peak:—

"On the south side of Conde-Uda is a hill, supposed to be the highest on this island, called in the Chingulay language Hamelell; but, by the Portuguese and the European natives, Adam's Peak. It is sharp, like a sugar-loaf, and on the top a flat stone with the print of a foot like a man's on it, but far bigger, being about two feet long. The people of this land count it meritorious to go and worship this impression; and generally about their new year, which is in March, they, men, women, and children, go up this vast and high mountain to worship.

"It is the print of the Buddou's foot, which he left on the top of that mountain in a rock from whence he ascended to heaven: under this footstep they give worship, light up lamps, and offer sacrifices, laying them upon it, as upon an altar. The benefit of the sacrifices that are offered here do belong unto the Moors, pilgrims who come over from the other coast to beg, this having been given them heretofore by a former king; so that at that season there are great numbers of them always waiting there to receive their accustomed fees."

Dr. Davy, who ascended the Peak, states that—

"The steep ascent commences by a narrow footpath, rugged and rocky, through a forest, with which the mountain is clothed from its base to its top, and which in general shades the road so densely as to exclude the direct rays of the sun and intercept the view of the adjoining country.

"About halfway up the mountain we crossed a small torrent that flows over an immense tabular mass of rock; and, about a mile farther, having ascended a considerable height and descended over very irregular ground, we came to the bed of a much larger torrent, the Setagongola, which may be considered the parent stream of the Kaluganga.

This river scene was a very impressive one, and extremely picturesque; the torrent, with fine effect, rushed from a wooded height down a channel obstructed by great masses of rock, on which were assembled numerous groups of pilgrims, variously employed, some bathing, some making a frugal repast on cold rice, and others resting themselves, laying at length or sitting cross-legged in the Indian fashion, chewing betel. Both the air and the water here were most agreeably cool and refreshing; at 1 P.M. the former was 74°, and the latter 57° 75′; and it had all the other good qualities of the water of a mountain torrent. A short mountain-barometer was here stationary at 25·6 inches. About half a mile from the river we crossed a little glen. The descent, which is very steep, was facilitated in the most difficult parts by rude wooden ladders. The opposite ascent was, in appearance, of a much more formidable nature: it was over an enormous rock, the smooth face of which, from the hardness of its surface and the steepness of its declivity, was quite naked, and without any traces of vegetation. The danger of scaling this rocky height (which in its natural state would not have been inconsiderable) is entirely removed by steps having been cut in it. By four different flights of steps we ascended with ease. The three first were short, composed collectively of thirty-seven small steps; the fourth, to which the preceding led, had something grand in its appearance, from its regularity, height, and extent; it consists of ninety steps. About halfway up the rock, on the left-hand side, is the figure of a man rudely cut, and an inscription in Singalese, both commemorating the king by whom the steps had been made.

"The last stage of the way is the most difficult of all, and the only part attended with any danger. Near the summit the ascent is so precipitous that, were it not *for iron chains fixed to the rocks*" (which Marco Polo mentioned,

but was discredited), "small indeed would be the number of those who would complete their pilgrimage. Even with the help of these chains, accidents occasionally occur, and lives are lost."

But the difficulties of this ascent are insignificant when compared with the extraordinary risks which some of our countrymen encountered in 1832 in the neighbouring Isle of Mauritius, in *hoisting* themselves over the head of the Peter Botte.*

Dr. Davy mentions that, on reaching the summit, the magnificent views of the surrounding scenery amply repaid the party for their laborious march. They examined the summit of the mountain and the object which induces thousands annually to undertake this weary pilgrimage.

"The summit is very small: according to the measurement made by Lieut. Malcolm, the first European who ascended it, the area is 74 feet by 24. It is surrounded by a stone wall 5 feet high, built in some places on the brink of the precipice. The apex of the mountain is a rock, which stands in the middle of the inclosure, about 6 or 8 feet above the level ground. On its top is the object of worship of the natives, the Tree-pada, the sacred impression, as they imagine, of the foot of Boodhoo, which he stamped on his first visit to the island. It is a superficial hollow, 5 feet 3¾ inches long, and between 2 feet 7 inches and 2 feet 5 inches wide."

Had this footstep been found in Mauritania it might have been said to be the tread of Atlas, but

* The ascent was made on the 7th September, 1832, by Captain Lloyd, Surveyor-General; Lieutenant Phillpotts, 29th Regiment; the Honourable Thos. Keppel, R.N.; and Lieut. Taylor, Royal Artillery.

here the *Moors*, unmindful of their classic hero, regard it as Adam's heavy step after his expulsion from Paradise.

"It is ornamented with a margin of brass, studded with a few gems of little value; it is covered with a roof, which is fastened to the rock by four iron chains, and supported by four pillars, and it is surrounded by a low wall. The roof was lined with coloured cloths, and its margin being decked with flowers and streamers, it made a very gay appearance. Within the enclosure is a small house of one room, the residence of the officiating priest. This, and two small huts outside the parapet, is all the shelter that the mountain affords. There is nothing else on the summit deserving of notice that I am aware of, excepting a grove of rhododendrons, which, studded with large red flowers, make a very handsome appearance."

Knox takes notice of the difference of the seasons in the island:—

"The one part of this island differs very much from the other, both in respect of the seasons and the soil, for when the westwardly winds blow, then it rains on the west side of the island, and that is the season for them to till their ground; and at the same time, on the east side is very fair and dry weather, and the time of their harvest. On the contrary, when the east winds blow it is tilling time for those that inhabit the east parts and harvest to those on the west, so that harvest is here in one part or other all the year round. These rains and this dry weather do part themselves about the middle of the land, as oftentimes I have seen,—being on the one side of a mountain called Canragashing, rainy and wet weather, and as soon as I came on the other, dry and so exceeding hot that I could scarcely walk on the ground, being, as the manner there is, barefoot."

These variations are caused, as our readers will have surmised, by the periodical influence of the north-east and north-west monsoons.

Colonel Colebrooke (now Sir William Colebrooke, Governor of Barbadoes), in his Report on the Island of Ceylon, which was printed in 1832, by order of the House of Commons, represents—

"the eastern division (open to the north-east monsoon) to partake of the climate of the coast of Coromandel, which is hot and dry; and the western division (open to the south-west monsoon) of that of the Malabar coast, which is temperate and humid. The north-easterly winds, although producing rains, are drier than those coming from the south-west, and give an arid appearance to the country over which they blow, which is contrasted with the luxuriant verdure of the southern and western districts throughout the greater part of the year. The driest divisions are those which are situated between the range of the two monsoons, partaking slightly of the influence of both.

"The climate and seasons of the northern and southern districts are thus strikingly contrasted; on one side of the island, and *even on one side of a mountain*, the rain may fall in torrents, while on the other the earth is parched and the herbage withered. The inhabitants in one place may be securing themselves from inundations, while in another they are carefully distributing the little water of a former season which is retained in their wells and tanks."

After mentioning some of the chief cities and towns in the island, which do not require any special notice from us, Knox states that there are many ruins of cities.

"At the north end of this king's dominions in one of these ruinous cities called Anurodgburro,* where they say ninety kings have reigned; the spirits of whom they hold now to be saints in glory, having merited it by making pagodas, and stone pillars, and images to the honour of their gods, whereof there are many yet remaining, which the Chingalayes count very meritorious to worship, and the next way to heaven. Near by is a river by which we came when we made our escape, all along which is abundance of hewed stones, some long for pillars, some broad for paving. Over this river there have been three stone bridges, built upon stone pillars, but now are fallen down; and the country all desolate, without inhabitants. This place is above 90 miles to the northward of the city of Candy."

The following highly interesting account of these ruins is from the pen of Sir Wm. Colebrooke:—

"The ruined city of Anuradapoora, where I passed two days, was built, according to the Singhalese annals, about 2300 years ago. Ptolemy mentions it by name, as I learn from Vincent,† and it is at the same time a most curious monument of the former populousness and civilization of this island.

"I saw here ornamented capitals and balustrades, and bas-reliefs of animals and foliage, that have nothing of the rudeness and grotesque forms conspicuous in the modern Singhalese sculptures. I cannot better express my opinion of their elegance than by saying that, had I seen them in a museum, I should, without hesitation, have pronounced them to be Grecian or of Grecian descent. One semicircular slab, at the foot of a staircase, is carved in a

* Anuradapoora, commonly pronounced Anurajahpoora, and supposed to have been the Anurogrammum of Ptolemy.

† 'Commerce and Navigation of the Ancients in the Indian Ocean.'

pattern of foliage which I have repeatedly seen in works of Greek and Roman origin. This flourishing state of art proves wealth and taste; and there are enormous conical buildings of brick, called Dagobas, whose Egyptian dimensions and durability show that they must have been built by a very numerous and laborious race. The immense tanks, of which I saw the ruins, and by which the country was irrigated, were the cause of its permanent fertility so long as they were kept in repair."

We cannot leave these interesting ruins without adding the following account extracted from the 'Ceylon Gazetteer:'—

"Anuradapoora, with reference to its ruins, may be justly styled the *Palmyra* of Ceylon: and, as Knox has observed, the ancient inhabitants '*spared not for pains and labour to build temples and high mountains to the honour of their God, as if they had been born only to hew rocks and great stones, and lay them up in heapes.*' Among these ruins the most conspicuous is that of the Lowa-maha-paaya, which consists of 160 stone pillars, forming nearly a square of 40 on each side; the length of these pillars appears once to have been equal, and even now they only differ by a few inches. They are generally 11 feet in height, and those in the centre, corners, and gateway (in the centre of the front of the building) two feet square. The rows of pillars are parallel, and at right angles to each other, but are not equidistant. The distance between the rows varies from 2½ to 3½ feet. The priests state, from ancient writings, that these pillars once formed the basement of a structure of nine stories. Without going so far, it is reasonable to imagine that these pillars were built upon. If they had merely supported a roof, the rooms would have been of the most paltry dimensions, and light would have been nearly excluded, except from the outer

apartments. Most of these pillars are still standing, but they have not been so carefully chiselled or squared as the pillars scattered in their vicinity.

"To the north of the Lowa-maha-paaya, at various distances within a mile, are six Dagobas, of which the largest is estimated to be, in its present dilapidated state, 269 feet high, and 456,071 in solid contents."

The contrast between this Singhalese Palmyra and the modern towns in the island is striking. Knox says, and the same may be said at this day—

"The best are those that do belong to their idols, wherein stand their dewals or temples. They do not care to make streets by building their houses together in rows, but each man lives by himself in his own plantation, having a hedge, it may be, and a ditch round about him to keep out cattle. Their towns are always placed some distance from the highways; for they care not that their towns should be a thoroughfare for all people, but only for those who have business with them. They are not very big; in some may be forty, in some fifty, houses, and in some above a hundred; and in some again not above eight or ten."

These highways, from which their towns so modestly receded, were narrow footpaths for men to pass singly over ravines and through thickets. By these means the march of intellect—of which we hear so much in our favoured country—was sadly impeded; but these obstructions to its progress have, in a great measure, been removed by the construction of European roads and bridges, as we shall show presently.

The first step towards civilizing a country is by

opening communications through it in every direction, like arteries and veins in the human body. How can the schoolmaster go abroad, if no road be prepared for him? So long as mind and body are united they must be companions: "the head cannot say to the feet, I have no need of you."

We may hope that as a large expenditure has been incurred for many years in constructing and repairing roads, in building bridges over rivers and ravines, rest-houses by the road-side in the island, the schoolmaster has no longer any difficulty in "going abroad" there. Money has been spent which might have restored Anuradapoora to its former splendour. The climate is, no doubt, unfavourable to the permanence of many of the works, and a torrent stream or violent inundation will sweep away others, so that we must not wonder so much if the works of past years do not at once appear commensurate with the outlay.

In describing their ingenuity in watering their corn-lands, which must be "as smooth as a bowling-green, that the water may cover all over," Knox observes:—

"Neither are their steep and hilly lands incapable of being thus overflown with water, for the doing of which they use this art: they level these hills into narrow alleys, some three, some eight, feet wide, one beneath another, according to the steepness of the hills, working and digging them in that fashion, that they lie smooth and flat, like so many stairs up the hills, one above another. The waters at the top of the hills, falling downwards, are let into these alleys, and so successively, by running out of the

one into the other, water all first the higher lands, and then the lower."

This description resembles the plan of cultivation which was adopted in the Holy Land; in France and on the Rhine the vines frequently descend in regular terraces.

Again:—

"Where there are no springs or rivers to furnish them with water, as it is in the northern parts, where there are but two or three springs, they supply this defect by saving of rain-water, which they do by casting up great banks in convenient places to stop and contain the rains that fall, and so save it till they have occasion to let it out into their fields: they are made rounding like a C, or half-moon; every town has one of these ponds, which, if they can but get filled with water, they count their corn is as good as in the barn. It was no small work to the ancient inhabitants to make all these banks, of which there is a great number, being some two, some three, fathoms in height, and in length some above a mile, some less—not all of a size. They are now grown over with trees, and so seem natural hills."

Sir William Colebrooke states in his Report that—

"The ancient inhabitants appear to have been peculiarly skilful in the execution of works for the collection and distribution of water, the most remarkable of which are the spacious tanks excavated in the plains, and the dams constructed across the beds of rivers, or over ravines and valleys connecting small hills, and forming extensive lakes for flooding the plains in the driest season. I here allude to the ancient works which are to be met with in the district of Tangalle, and in the deserted provinces to the

northward and eastward, now the resort of the wild tribe of Veddas, who live by deer-hunting. The lakes of Kandelay and Minery, each of which covers an area of several square miles, are situated in the plains extending from Trincomalee to 'Anurajpoora,' the ancient capital of the island, and from thence across to Manaar and Arippo, in which district a reservoir of great extent, called 'the giant's tank,' was formed, and a stone dyke was constructed across the Arippo river to divert the current into it. These works are very ancient, that of Minery appearing, from authentic records which have been compiled, to have been constructed three centuries before the Christian era. They were executed for the improvement of lands which were probably distributed amongst the people employed in the work, and who dedicated a portion of their revenues to the temples and priesthood."

From the extent of these works, it would appear that the island must have had in former times a numerous population. The 'Ceylon Gazetteer' states that the tank of Minery is upwards of fifteen miles in circumference, formed by an artificial embankment a quarter of a mile long and about sixty feet wide at the top. It has two sluices, through which the neighbouring country is supplied with water conducted by a canal. This tank, though constructed upwards of fifteen centuries, is still in good repair, and the inhabitants are entirely dependent on it for the cultivation of their fields.

We learn from the same authority that Kandelly is an artificial lake of about four miles in circumference, nearly surrounded by large hills; but that in one part, where nature does not afford a

barrier, an embankment is formed of hewn stones, piled up twenty feet high, and from 150 to 200 feet thick at the base, and a mile and one-third long. It has two sluices, constructed with much ingenuity, and the water thus carried off through them forms two rivers, one of which irrigates all the paddy-lands round the Bay of Tamblegam, and disembogues itself into the sea.

Pridham, in his account of Ceylon, gives an interesting description of this lake:—

"The Lake of Kandellé, or, as it is commonly termed, the Kandellé water, is, in the opinion of connoisseurs, the most beautiful lake in Ceylon, and, from its being enveloped on all sides by lofty hills, it will bear inspection from several points. This is more than can be said of many of the lakes, which are generally tame at the lower extremities. But it is the peculiar beauty of the waters of Kandellé, that in their case the ground ascends everywhere from their edge with a nearly equal degree of boldness. Greatness of expanse is not absolutely necessary for the formation of perfect lake-scenery, and the proper characteristics of a lake may be lost by too great an expansion of its waters. But, for the attainment of perfect beauty, it is indispensably necessary that a lake should cover with its waters the whole or nearly the whole of the basin which it occupies; but this the lakes in Ceylon rarely if ever do, an interval of plain between them and the surrounding mountains effectually marring the fair perspective, and reducing their apparent magnitude. The Kandellé lake is situate within thirty miles of Trincomalee, in an extensive and broad valley around which the ground gradually ascends towards the distant hills that envelope it. Independently of the cheerful and refresh-

ing appearance which open plains and a large sheet of water present in a wooded country and warm climate, this place has also strong claims to admiration for its numerous groups of forest trees, scattered through the plains which intervene between the lake and thick jungle covering the rising grounds and hills on the west and north of Gantalawe. In the centre of the valley a long causeway, principally made of masses of rock, extending upwards of a mile, has been formed for the retention of the waters that from every side pour into the space inclosed within the circumjacent hills and the artificial dam thus formed. The lake has two sluices or outlets; the principal one is about one hundred yards from the rocky ledge, through which a river is constantly flowing; the other is near the opposite extremity of the embankment, which is commonly dry, and carries off water only when the lake is unusually high. The great outlet is constructed with much art and of vast strength; the channel is beneath a platform of masonry, that projects into the lake about six feet beyond the line of the embankment, and is twenty-four feet long. It is built of oblong stones, from five to seven feet long, well wrought and fitted to each other without cement. The top of the platform is flat; it contains a small cylindrical well, communicating directly with the channel below, and in which the water in passing rises of course to the level of the lake. The water passing through the embankment appears on the other side, gushing out in a noble stream through two apertures formed by a transverse mass of rock supported by three perpendicular masses. The transverse mass, which is now cracked in two, is about twelve to fourteen feet long, and four or five thick; and the other masses are of proportionate size. The water rushing out in considerable volume with great force, and dashing among rocks beneath, in the midst of the deep gloomy shade pro-

duced by overhanging trees, presents altogether a very striking scene. 'The work itself,' says Davy, 'has a simple grandeur about it, which is seldom associated with art; it looks more like a natural phenomenon than the design of man.' The other outlet being dry, affords an opportunity of examining the entrance of the channel: at the foot of the embankment there is a circular pit, almost filled with leaves and branches, and a little anterior to it another small pit, the mouth of which is almost entirely covered and defended by a large long mass of hewn stone.

"During the rainy season, when the lake attains its greatest elevation, the area of ground over which the inundation extends may be computed at fifteen square miles. This work of art, and others of nearly equally gigantic proportions in the island, sufficiently indicate that at some very remote period Ceylon was a densely peopled country, and under a government sufficiently enlightened to appreciate the execution of an undertaking which, to men ignorant of mechanical powers, must have been an Herculean operation; for such is the capricious nature of the mountain streams in this island, where heavy rains frequently fall for many successive days without intermission, that no common barrier would suffice to resist the great and sudden pressure that must be sustained on such occasions. Aware of this peculiarity in the character of their rivers, the Singhalese built the retaining wall that supports the waters of the lake of Kandellé with such solidity and massiveness as to defy the utmost fury of the mountain torrents. Nearly the whole of its extent is formed with vast hewn masses of rock, faced with stones eight or ten feet in length, piled up twenty feet high, and from 150 to 200 feet thick at the base, placed like steps, and laid in regular layers, to move which by sheer physical force must have required the united labour of thousands."

The face of the country about Mantotte, in the

province of Manaar, is level and the soil fertile, but there is little tillage, for want of irrigation, the Giant's Tank having been long out of repair. Other ruined tanks exist in districts of the island which were once fertile, but are now covered with jungle.

The large tanks in the interior, numerous small ones, with ruins of fallen wharfs, remains of deserted villages, and other remnants of antiquity, prove that the vast wilderness of beautiful and valuable forest-trees, through which a new line of road passes—heretofore supposed a trackless desert, obnoxious to the existence of man and destitute of water and inhabitants—once contained a considerable population, by whose labours an extensive tract of irrigated land was regularly cultivated.* It is impossible to read the accounts given of these most remarkable structures, and consider especially their extent (one is an artificial basin of from sixteen to eighteen miles circuit), the size of the stones used in their construction, and consequently the mechanical powers which must have been so employed, without being convinced that they are the remains of a far superior people to the modern Singhalese, whose tradition that they were erected by giants forty feet high, is an amusing form in which a confession of inferiority is couched.†

Some of these works, though of great antiquity, are represented as capable of repair. Their import-

* Ceylon Almanac of 1833.
† Journal of Royal Geog. Soc.

ance to the districts in which they are situated is almost incalculable.

Large quantities of rice and paddy have been *imported into* Ceylon for many years. In 1855 they were imported to the extent of 412,317*l.* in value, which, though rather greater than in the year 1854, is less by nearly 60,000*l.* than in preceding years, owing to a dearth in India and to a temporary decrease in the immigrant Coolie labour.

The consumption has increased, of late years, owing to the influx of Coolie labourers, of whom there are sometimes in the island 70,000; but the natives have remained stationary in their cultivation of grain, notwithstanding this growing demand. We must not expect too much from a native population of little more than a million in an island about the size of Ireland; but, as a great portion of their country is jungle, the field of their labour is necessarily concentrated, and by means of irrigation abundant crops might be produced.

It may be asked how are these extensive tanks and dams to be repaired? The natives are too poor, and the Colonial Government—if not in the same predicament—have other things to attend to. A joint-stock company was once talked of, but, unless it was composed of men of strict integrity and enlarged views, we should regret to see such a formidable *hydra* at work on the tanks of Ceylon.

Pridham remarks that—

"In the culture of wheat, the individual exertion and capital of the farmer, aided by the seasons and the natural

humidity of the soil, is all that is essential to success. But in this climate, where the want of natural moisture in the soil can only be supplied by bringing water at a great expense from tanks or natural reservoirs, whence it can be distributed over the length and breadth of a district, it is obvious that individual exertions are utterly inapplicable to the task; that no one man could undertake the cost of irrigating his own lands unaided, but that the construction and repair of tanks, and the maintenance of conducting channels, can only be effected by a combination of the means and exertions of the whole community, whose unanimity and co-operation must be enforced by authority, either to prevent the worthless and selfish from profiting by the labour of their more industrious and liberal neighbours, or, what is more important still, to prevent one indolent or vicious man from inflicting ruin on the whole body; for, owing to the nature of the cultivation, and the minute subdivisions of the property, all of which is inundated by one artificial channel, the neglect of one proprietor to repair the tanks may deprive all below him of the means of irrigation, or his omission to keep his share of the fences in order may expose the whole tract to destruction. But if the community be too poor, even by general co-operation, to effect this object, then the whole must suffer, without some intervention from the supreme power for their assistance.

"It has been calculated that the repair of the Giant's Tank alone would suffice to irrigate land capable of producing 134,000 bags of rice annually; and an estimate for the repair of a tank at Nuwera Wewa, in the Northern Province, shows that it would be practicable to bring upwards of 550 acres into rice cultivation for an expenditure of 5137*l.*, including the reclamation of the land from the jungle, and its ploughing, sowing, and reaping the first year, when the produce of the harvest, taking it at 32,000

parahs, and valuing it at only 7½*d.* a parah, would give 1000*l.*; and in each succeeding year a similar harvest could be obtained for an annual expenditure of 473*l.* in labour and seed.

"These instances perhaps will be sufficient to justify the opinion which exists of the practicability of restoring their former value and fertility to these now neglected districts, as well as to the many hundreds of square miles alleged to be adapted for the production of rice, but which are now lying destitute of a single inhabitant, while several hundred tanks, some of which are of Cyclopean construction and prodigious extent, are now utterly useless, though they might be easily repaired.

"From documents in the Colonial Office, it would appear that so far back as 1806, Sir T. Maitland, at that time governor of Ceylon, proposed to repair the Giant's Tank, estimating the possible expense at 25,000*l.*; and Sir R. Brownrigge spoke in equally favourable terms of the project in 1812-13. The Commissioners of Enquiry, Sir Robert Horton and Mr. Stewart Mackenzie (governors), took the same view, although each of them admitted that the undertaking was too great for native enterprize, and that it must be assumed by the Government."

But as great things sometimes rise from small beginnings, the experiment of encouraging the natives to undertake *something* for their own benefit might be tried.

Knox observed during his captivity that, when the natives tilled their grounds or reaped their corn, they did it by whole towns generally, all helping each other for atoms, as they called it,—that is, that they might help them as much or as many days again in their fields, which accordingly they would do.

This principle might be extended to the repair of some of the tanks, by requiring them to aid the Colonial Government, either by contributing individually towards the expense for the common benefit, or by each giving a proportionate share of labour.

A system analogous to this was introduced by Lord Torrington, while Governor of Ceylon, for the construction and repair of roads, for which he was much abused at the time; but the late Governor, Sir G. Anderson, reported that the road ordinance had worked admirably as a whole, and had been a very beneficial law for the practical and general good of the people. In the province of Galle it had been so successful that in nine months the country could hardly be recognised, and the people were entirely pleased with the result.

The labour, and the money payments commuted for labour, as provided for in the ordinance, amounted in the year 1850 to 20,616*l.*, and it has since that date averaged from 17,000*l.* to 20,000*l.* a year.

Sir W. Colebrooke had, several years before, expressed his opinion that the natives were prepared to engage in any undertaking, the success of which had been sufficiently assured by the example of others.

If it was impressed on the natives that their lands are more than capable of producing the quantity of grain now annually imported, and that they would receive in return for their labour the moneys now expended in the purchase of foreign grain, and in the payment of duty levied on its importation,

amounting to 70,000*l.* per annum, a *tank* ordinance would probably meet with as good success as the road ordinance, especially if the Colonial Government assumed the initiative, and showed the natives what could be effected by the repair of a single tank.

Sir G. Anderson stated his belief that great benefit to the people and to the revenue would result if a more liberal expenditure could be afforded in the repair of tanks and in works of irrigation. Where parties in communities came forward, proposing to assist in works of this nature, which really seemed to promise advantage, he was always disposed to encourage it and to propose it to his council; but he was often stopped by the fear of want of means, and obliged to deny what he often felt satisfied would bring about good in the end. The necessity for encouraging works of irrigation had lately become more apparent and more pressing from the high price of the imported rice in 1854; and endeavours therefore should be made to render the colony more independent of this importation, and to free itself from the objectionable taxation to which it gives rise.

The present Governor, Sir H. Ward, is giving his attention to this subject. He has visited a large portion of the island, and especially the "tank districts," and states that within a space of 60 miles there are distributed no fewer than nine tanks, constructed with great labour, considerable engineering skill, and of such solidity that their embankments

seem to defy the hand of time; most of these tanks were connected by the ancient canal of Ellehara, and they formed what was termed "the sea of Prakrama:" * that, north of these, about forty miles, is Padiwel Colum, the most gigantic work of all; for the bund † (which is in perfect repair, except in one spot, where, in the course of ages, the waters have forced a passage between it and the natural hills, which it united), is 11 miles long, 30 feet broad at the summit, 180 feet at the base, and 70 feet high: and that, to the westward of Padiwel Colum lie the tank of Anaradapoora and the Giant's Tank, the dimensions of which cannot be given, as the work was never completed according to the original design.

Sir H. Ward states that the tanks themselves are perfect in all their essential parts; but he asks, Where shall we find a population to replace that which has disappeared? "For five consecutive days I rode through the most lovely country in the world; but in that country one thing was wanting—man!"

The remedy is to colonize, if possible; and this might be done to some extent by removing the superabundant population from one province to another; and it is proposed to commence the experiment at the Lake of Kandelly, by apportioning allotments of land, on certain conditions, and making

* Prakrama Bahoo I., who reigned A.D. 1153.
† Embankment of earth faced with stone.

advances to assist them, to be repaid in four years. Sir H. Ward states that he had seen most gratifying proofs of the powers of the natives for steady and persevering exertions wherever the representatives of the Government sympathised with their wants, and directed their efforts.

If a population could be collected in the immediate vicinity of the tanks, we still think that a "Tank" Ordinance would be very desirable and practicable. It would be the means of fulfilling one of the conditions required by Earl Grey in 1849, in making grants in aid of the repair of tanks and other irrigation works, viz., that a considerable amount of native labour should be engaged in such works.

CHAPTER III.

Knox's account of the Natural History of the Island—Tallipot Tree — Cocoa-nut, and the several purposes to which it may be applied — Fragrant Flowers and medicinal Herbs — Animals, &c.: large spider, "democulo;" gems and precious stones — Natives, "Wild and Tame" — The Veddahs — Appearance and character of Singhalese men and women — Indolence of the Natives — Importation of Cotton manufactures — Caste of "Beggars" resembling Gipsies — Other castes — Small amount of learning amongst the natives — Funeral Piles.

WE have not space to follow Knox in a review of the natural history of the island, but we are tempted to give specimens of his style in this department.

With respect to their fruits, he says they have all that grow in India, but take little pains to cultivate them. This may be accounted for, in a great measure, by the following statement of the oppression to which they are subjected:—

"Whenever there is any fruit better than ordinary, the King's officers will tie a string about the tree in the King's name, with three knots at the end of it; and then not even the owner presumes, under pain of some great punishment, if not death, to touch them. When they are ripe they are wrapped in white cloth and carried to the governor of the country; and if without defect or blemish, they are wrapped up again in white cloth and carried to the King, without any payment being made to the owner, who is sometimes compelled to carry them himself to the King, though the distance may be great."

He mentions a fruit called jombo, which he never saw in any other parts of India :—

"In taste it is like to an apple, full of juice and pleasant to the palate, and not unwholesome to the body; and to the eye no fruit more amiable, being white and delicately coloured with red, as if it were painted."

In describing the tallipot-tree, he says :—

"It is as big and tall as a ship's mast, and very straight, bearing only leaves, which are of great use and benefit to this people, one single leaf being so broad and large that it will cover some fifteen or twenty men, and keep them dry when it rains. The leaf, being dried, is very strong and limber, and most wonderfully made for men's convenience to carry along with them, for though this leaf be thus broad when it is open, yet it will fold close like a lady's fan, and then it is no bigger than a man's arm: it is wonderfully light; they cut them into pieces and carry them in their hands. The whole leaf spread is round, almost like a circle, but being cut in pieces for use are near like unto a triangle: they lay them upon their heads, as they travel, with the peaked end foremost, which is convenient to make their way through the boughs and thickets. When the sun is vehement hot they use them to shade themselves from the heat: soldiers all carry them, for, besides the benefit of keeping them dry in case it rain upon the march, these leaves make their tents to lie under in the night. A marvellous mercy, which Almighty God hath bestowed upon this poor and naked people, in this rainy country."

Most of our readers have, no doubt, seen one of these extraordinary leaves. We had one in our possession, or rather a portion of one, which would

have alone sufficed to make a Brobdignag fan. Knox does not omit to mention the cocoa-nut tree, which he found so useful in his distress. The following account from the Ceylon Gazette shows the various purposes to which it can be applied :—

"The cocoa-nut tree, with a trunk not more than a foot in diameter, frequently rises from 40 to 60 feet high. It has no boughs or leaves except on the summit, where they expand like rays from a centre, and cover the head of the trunk with a circle of shade. The leaves are 12 or 13 feet long, 3 feet broad, and pennated; at their first springing up they are folded over each other, so as somewhat to resemble a cabbage. When fresh, the leaves, together with the flowers, are used by the natives to ornament their wedding saloons, and they also form an excellent food for elephants. The dry leaves are knit into *cadjans* and *carsingoes* for thatching houses; they are also wrought into brooms, besides serving for torches (or *chools*) for travellers. At the summit, and immediately under the place whence the branches spring out, the buds appear, which in outer figure resemble an elephant's tusk. They consist of a single coat, which, as the flower advances, breaks blows open, and exhibits the most beautiful specimen of blossoms ever beheld. Incisions are made in the buds before they burst, from which a spirit exudes, called *toddy*, which is collected in earthen vessels; and, by distillation, this delicious sap is converted into arrack. If toddy is allowed to stand it becomes very good vinegar; or, if impregnated with lime and boiled, forms a description of coarse sugar called *jaggery*. The nuts, which are of an oval shape, covered with a fibrous husk, hang down from the top of the tree in clusters of a dozen or more together; they have a thick kernel, of a whitish colour, which, when fresh, affords a milky juice for preparing curries. The

kernel is, however, more generally converted into oil; the process of which is simply by cutting the nuts into pieces and drying them in the sun (which are then called *copperahs*), and afterwards pressing them in a mill. The natives use this oil for anointing their hair, for culinary purposes, for lamps, and for making soap. The refuse or dry substance which remains is called *poonak*, and furnishes good food for poultry and pigs. The shells of the nut are formed into goblets" (we have a small one, beautifully carved outside), "ladles, and other domestic utensils; and from the fibres or husks which envelop them, cordage of all sorts, from the smallest rope to a ship's cable, is manufactured. The trunk is of too spongy a nature to be used in cabinet-work, but when the central pith is cleared away it forms excellent gutters for carrying off water. The palmyra, which flourishes in great perfection, particularly in the province of Jaffua, is equally profitable as the cocoa-nut, and it is celebrated in a poem (in Tamul) as having *eight hundred and one* different purposes to which it may be applied."

The next tree mentioned by Knox is the kettule:—

"It groweth straight, but not so tall or big as the cocoa-nut tree; the inside nothing but a white pith. It yieldeth a sort of liquor, which they call tellegie; it is rarely (exceedingly) sweet and pleasing to the palate, and as wholesome to the body, but no stronger than water: they take it down from the tree twice, and from some good trees thrice in a day. An ordinary tree will yield some three, some four gallons in a day, some more and some less, the which liquor they boil and make a kind of brown sugar, called jaggory; but, if they will use their skill, they can make it as white as the second best sugar, and for any use it is but little inferior to ordinary sugar."

With a little more skill, the Singhalese would, no doubt, manufacture as good sugar from the kettule as the French from the beetroot.

"I shall mention but one tree more, as famous and highly set by as any of the rest, if not more, though it bear no fruit; the benefit consisting chiefly in the holiness of it. This tree they call Bogauhah; we, the god-tree. It is very great and spreading; the leaves always shake like an asp (aspen). They have a great veneration for these trees, worshipping them, upon a tradition that the Buddou, a great god among them, when he was upon the earth, did use to sit under this kind of trees. There are many of these trees, which they plant all the land over, and have more care of than of any other. They pave round about them like a key (quay), sweep often under them to keep them clean; they light lamps and set up their images under them; and a stone table is placed under some of them to lay their sacrifices on. They set them everywhere in towns and highways, where any convenient places are; they serve also for shade to travellers. They will also set them in memorial of persons deceased—to wit, there where their bodies were burnt. It is held meritorious to plant them; which, they say, he that does shall die within a short while after, and go to heaven: but the oldest men only, that are nearest death in the course of nature, do plant them, and none else; the younger sort desiring to live a little longer in this world before they go to the other."

The natives are well supplied with medicinal herbs. Knox tells us that—

"The woods are their apothecaries' shops, where, with herbs, leaves, and the rinds of trees, they make all their physic and plaisters, with which sometimes they will do notable cures."

And, in speaking of their flowers, he says—

"They have great varieties, growing wild, for they plant them not: there are roses, red and white, scented like ours; several sorts of sweet-smelling flowers, which the young men and women gather to tie in their hair to perfume them; they tie up their hair in a bunch behind, and enclose the flowers therein.

"There is one flower deserves to be mentioned, for the rarity and use of it; they call it sindric-mal; there are of them some of a murry colour, and some white; its nature is to open about four o'clock in the evening, and so continueth open all night until the morning, when it closeth up itself till four o'clock again. Some will transplant them out of the woods into the gardens, to serve them instead of a clock when it is cloudy that they cannot see the sun."

Amongst the living creatures which Ceylon produces, he enumerates—

"Cows, buffaloes, hogs, goats, deer, hares, dogs, jackals, apes, tigers, bears, elephants, with other wild beasts; but there are no lions, wolves, horses, asses, or sheep; while deer are in great abundance in the woods, and of several sorts, from the largeness of a cow or buffalo to the smallness of a hare, for there is a creature in the island no bigger, but in every part rightly resembleth a deer; it is called meminna, of colour grey, with white spots."

There was one of these beautiful creatures, or one resembling them, in the Zoological Gardens — a species of gazelle, called the Cervus pygmæus. We heartily wish that our friends in the Regent's Park had also some of the animals which Knox saw in the collection belonging to the King of Kandy—a

black tiger, a milk-white deer, an elephant spotted or speckled all the body over, which His Majesty preferred to all the others in his possession.

Knox saw a sort of beast they call gauvera, so much resembling a bull that he thought it one of that kind; his back stands up with a sharp ridge, and all his four feet white up half his legs. He never saw but one, which was kept among the King's creatures. This was probably the Brahmin bull, which may also be seen in the Zoological Gardens.

In describing different sorts of ants, he mentions a species called Coddia—large, and of an excellent bright black:—

"They dwell always in the ground; and their usual practice is to be travelling in great multitudes, but I do not know where they are going nor what their business is; but they pass and repass, some forwards and some backwards, in great haste, seemingly as full of employment as people that pass along the streets. These ants will bite desperately, as bad as if a man were burnt with a coal of fire. But they are of a noble nature, for they will not begin, and you may stand by them if you do not tread upon them nor disturb them."

The busy bee, which we value as well for the honey extracted from its cell as for the moral drawn from its labours for our early imitation, is a victim to the barbarous appetite of the Singhalese. Knox tells us, that when they meet with any swarms hanging on a tree they will hold torches under to make them drop, and so catch them and carry them

home, which they boil and eat, and esteem excellent food. They also eat rats.

In a little volume entitled 'South Australia in 1837,' the natives of that country are represented as being as nearly as possible omnivorous animals—eating everything which can be eaten. The author states,

"That their favourite food is the grub; and truly this is an article which ought not to be confined to the unculvated taste of savages. It is about five or six inches long, about half an inch in diameter, white or slightly inclined to a reddish brown, and is found in the gum or wattle trees. The natives eat it raw. I never could bring myself to taste this living marrow, but lightly fried it becomes a delicacy fit for the most educated palate. At one time in the year the natives come from the woods literally fattened up with this delicious food."

The Singhalese, however, contribute in their turn to the nourishment of a portion of the animal kingdom. Knox describes—

"a sort of leaches of the nature of ours, only different in colour and bigness, for they are of a dark reddish colour like the skin of bacon, and as big as a goose-quill; in length some two or three inches. At first, when they are young, they are no bigger than a horse-hair, so that they can scarce be seen. In dry weather none of them appear, but immediately upon the fall of rains the grass and woods are full of them. These leaches seize upon the legs of travellers, who, going barefoot, according to the custom of that land, have them hanging upon their legs in multitudes, which suck their blood till their bellies are full, and then drop off. They come in such quantities that the people cannot pull them off so fast as they crawl on:

the blood runs pouring down their legs all the way they go, and it is no little smart neither; so that they would willingly be without them if they could, especially those that have sores on their legs, for they all gather to the sore."

In describing their apes and monkeys, one sort is mentioned,—

"of which there is a great abundance, who, coming with such multitudes, do a great deal of mischief to the corn that groweth in the woods, so that they are fain all the day long to keep watch to scare them out; and so soon as they are gone to fray them away at one end of the field, others, who wait for such an opportunity, come skipping in at the other, and before they can turn, will fill both bellies and handsfull to carry away with them: and to stand all round to guard their fields is more than they can do. This sort of monkey have no beards; white faces, and long hair on the top of their heads, which parteth and hangeth down like a man's. They call them rillowes. The flesh of all these sorts of apes they account good to eat."

There is a huge spider, called democulo—very long, black, and hairy, speckled and glistering. Its body as big as a man's fist, with feet proportionable. They are very poisonous, and keep in hollow trees and holes. Men bitten with them will not die, but the pain will for some time put them out of their senses.

After mentioning the minerals and other commodities to be found in Ceylon, Knox observes, "all these things the land affords, and it might do it in greater quantity if the people were but laborious and industrious;" but he vindicates them, in a great

measure, on the ground of the oppression to which they are subjected.

Amongst the gems found in Ceylon are the ruby, the cat's-eye, the jargon, the hyacinth, the sapphire, the topaz, the adamantine spar (or corundum), the chrysoberyl, the tourmaline (of a dark brown or yellow colour), and the amethyst.

The ruby and cat's-eye are held in particular estimation. Among the King of Kandy's jewels sold in London in 1820, a cat's-eye, measuring two inches in diameter, was sold for more than 400*l.*

Dr. Gygax, a Swiss mineralogist, who made a geological survey of the island in 1847, states, that so rich is the soil of many parts in precious stones, that, despite of the explorations which have been carried on for so many centuries, there is still an incredible quantity in Saffragam.* They consist chiefly of the ruby, blue and yellow sapphire, chrysoberyl, topaz, tourmaline, spinell, garnett, cinnamon-stone, and opal. Amongst all these the proportion of really valuable stones is comparatively small; still many are to be found of great brilliancy and beauty.

Great numbers of persons of very indifferent character employ their whole time in searching and gambling for precious stones; and the villagers are addicted to it to an excess which interferes prejudicially with the cultivation of their paddy and other lands.

* The colony sent to the Paris Universal Exhibition of 1855 a large and valuable collection of its natural and artificial products; and amongst other things a sapphire (from Saffragam) valued at 5000*l.*

It is estimated that from this district alone, exclusively of a large demand within the island, stones to the actual value of 4000*l.* or 5000*l.* are annually exported, of which government receives no share whatever.

Sir G. Anderson reported that in the beginning of 1854 the colony was disturbed by its being reported that gold had been found in the washings of one of the rivers—the Maha Oya. An immediate move was made to the river by various parties; after some days working it was found that the yield of gold was exceedingly trifling, and could never repay the labour and cost of working. He added, that, perhaps, from the want of efficient and appropriate means, the fact of a sufficiency of the metal to answer as a speculative undertaking has not been ascertained.

We have a proverb that *misfortunes* never come singly, and how often are we practically reminded of this proverb—at one time by railway accidents following each other in rapid succession, at another time by great fires night after night—then a series of murders, or cases of poison, *et id genus omne!*

What shall we say of gold-findings in all quarters? Is it for good or for evil; or, as we are inclined to think, will the one counterbalance the other?

In speaking of the inhabitants of the island, Knox quaintly observes:—

"Of these natives there be two sorts, wild and tame: I will begin with the former. For as in these woods there are wild beasts, so wild men also. The land of Bintan is

all covered with mighty woods, filled with abundance of deer: in this land are many of these wild men, they call them Vaddahs, dwelling near no other inhabitants; they speak the Chingulay language: they kill deer, and dry the flesh over the fire, and the people of the country come and buy it of them. They never till any ground for corn; their food being only flesh; they are very expert with their bows; they have a little axe, which they stick in by their sides, to cut honey out of hollow trees. Some few, which are near inhabitants, have commerce with other people: they have no towns nor houses, only live by the waters under a tree, with some boughs cut and laid round about them, to give notice when any wild beasts come near, which they may hear by their rustling and trampling upon them. Many of these habitations we saw when we fled through the woods; but, God be praised! the Vaddahs were gone."

Dr. Davy mentions the Veddahs—incidentally—as inhabiting a part of the district of Bintenne, in which some hot springs are situated. He states that he had not visited the springs, nor consequently "the savage Veddahs," as he calls them, whom he represents as using these springs as porridge-pots. "They are situated in the midst of an immense jungle, in an extremely unwholesome country, inhabited only by wild animals, and by Veddahs almost as wild;" or, as Knox said, "as in these woods there are wild beasts, so wild men also."

We are glad to find, in Sir William Colebrooke's Report, the epithet "wild" applied only to the country, and a milder term employed in speaking

of the natives. He alludes to "an annual tribute of wax from the Weddas, an *unsettled* tribe inhabiting the wild districts of the interior."

It is still more satisfactory to be enabled to state that "the highest authority" in Ceylon was assured by most credible and intelligent persons that there are few Veddas in existence, being more imaginary than real savages in any great number. This was very much our impression on reading the exclamation of the pious Knox—"God be praised! the Vaddahs were gone."

That excellent author proceeds thus in describing the *tame* Singhalese:—

"But to come to the civilized inhabitants, whom I am chiefly to treat of; they are a people proper and very well favoured, beyond all people that I have seen in India, wearing a cloth about their loins, and a doublet after the English fashion, with little skirts buttoned at the waists and gathered at the shoulders like a shirt; on their heads a red Tunis cap; or if they have none, another cap of the fashion of their country, with a handsome short hanger by their side, and a knife sticking in their bosoms, on the right side. As for the women, their habit is a waistcoat of white calico covering their bodies, wrought into flourishes with blue and red, the cloth hanging longer or shorter below their knees according to their quality, a piece of silk flung over their heads, jewels in their ears, ornaments about their necks, and arms, and middles. They are in their gait and behaviour very high, stately in their carriage, after the Portugal manner, of whom I think they have learned."

Having received from Ceylon a set of figures

carved in wood, and painted by a native artist, exhibiting the costumes of his countrymen, we are pleased with the faithful descriptions given by Knox.

He recapitulates their character briefly in these terms:—

"In short, in carriage and behaviour they are very grave and stately, like unto the Portugals, in understanding quick and apprehensive, in design subtle and crafty, in discourse courteous but full of flatteries, naturally inclined to temperance both in meat and drink, but not to chastity, neat and provident in their families, commending good husbandry; in their dispositions not passionate, neither hard to be reconciled again when angry; in their promises very unfaithful, approving lying in themselves but misliking it in others; delighting in sloth, deferring labour till urgent necessity constrain them, neat in apparel, nice in eating, and not much given to sleep.

"The natures of the inhabitants of the mountains and low lands are very different; they of the low lands are kind, pitiful, helpful, honest, and plain, compassionating strangers, which we found by our own experience among them; they of the uplands are ill-natured, false, unkind, though outwardly fair and seemingly courteous, and of more complaisant carriage, speech, and better behaviour than the lowlanders."

Knox observes, that there is plenty of cotton growing in their own grounds, sufficient to make them good and strong cloth for their own use, and also to sell to the people of the uplands, where cotton is not so plenty, if the people were but laborious and industrious; but that they are not.

This was said of them in 1681, and must be still

said, in a certain measure, although the alleged cause of their former laziness, the oppression to which they were liable, no longer exists. But a tropical climate enervates the native as well as the European. Inactivity is more natural to the one than to the other, and the native looks calmly on what he considers unnecessary exertion, while the European wonders for a time at the want of alacrity in the native, until he begins to feel the effect of the climate on his own frame,

"Like Nature letting down the springs of life."

Bishop Heber relates (in 1825), that he heard a gentleman say, with reference to the idleness of the natives,

"Give a man a cocoa-tree and he will do nothing for his livelihood; he sleeps under its shade, or perhaps builds a hut of its branches, eats its nuts as they fall, drinks its juice, and smokes his life away."

But we have already shown the great value of a cocoa-tree, the 154th part of which was once advertised for sale; so that the proprietor of a whole tree is, in fact, one of the rich men of the country.

It would be very desirable, and happy for the native himself, if he were roused to a little more energy.

The great annual importation of grain has been already noticed. The importation of cotton manufacture for his use, chiefly brought from the Indian continent, amounted in 1855 to 262,082*l.* in value; and of this a considerable portion was obtained from

our own possessions in India: cotton thread and twist to the value of 6312*l.*, and cotton wool to the value of 13,633*l.*, were likewise imported.

There appear to be no regular manufactures in the island: the following are of very inferior description, viz., between 300 and 400 looms in the western, and between 500 and 600 in the southern province, at which handkerchiefs, table-cloths, napkins, towels, sheets, sail-cloths, white coarse cloths, and cloths used for dress by the natives, are said to be manufactured; there are, besides, between 900 and 1000 weavers' looms in the northern, and rather more than 600 in the eastern province.

Our readers will be less surprised at the state of the manufactures at Ceylon on reading Knox's account of the weavers, though we cannot say whether they are the same sort of people at present.

"Beside their trade, which is weaving cloth, they are astrologers, and tell the people good days and good seasons; and at the birth of a child write for them an account of the day, time, and planet it was born in and under. They also beat drums and play on pipes, and dance in the temples of their gods and at their sacrifices; they eat and carry away all such victuals as are offered to their idols; both which to do and take is accounted to belong to a people of a very low degree and quality. These also will eat dead cows."

The depth of this latter degradation will be better understood by knowing that the worst word used by the Singhalese to Whites and Christians is to call them beef-eating slaves. We prefer our simple title of *John Bull.*

But Knox describes a class of still lower degree, under the designation of beggars, who appear, however, to be more like our gipsies and jugglers attending races and fairs:—

"There is one sort of people more, and they are the beggars; who for their transgressions, as hereafter shall be shown, have by former kings been made so low and base that they can be no lower or baser; and they must and do give such titles and respects to all other people as are due from other people to kings and princes.

"They go a-begging in whole troops, both men, women, and children, carrying both pots and pans, hens and chickens, and whatsoever they have in baskets hanging on a pole, at each end one, upon their shoulders. The women never carry anything; but when they come to any house to beg, they dance and show tricks while the men beat drums; they will turn brass basons on one of their fingers, twirling it round very swift, and wonderfully strange; and they will toss up balls into the air, one after another, to the number of nine, and catch them as they fall; and, as fast as they do catch them, still they toss them up again; so that there are always seven up in the air. Also they will take beads of several colours, and of one size, and put them into their mouths, and then take them, one by one, out of their mouths again, each colours by themselves; and with this behaviour, and the high and honourable titles which they give, as to men, your honour and your majesty, and to women, queens, countesses, and to white men, white, of the royal blood, &c., they do beg for their living, and that with so much importunity, as if they had a patent for it from the king, and will not be denied, pretending that it was so ordered and decreed that by this very means they should be maintained. And thus they live, building small hovels in

remote places, highways, under trees; and all the land being, as it were, of necessity contributors towards their maintenance, these beggars live without labour, as well or better than the other sorts of people."

The reason assigned for their becoming so base and mean a people is, that

"Their predecessors, from whom they sprang, were dodda vaddahs, which signifies hunters, to whom it did belong to catch and bring venison for the king's table; but instead of venison they brought man's flesh, unknown, which the king, liking so well, commanded to bring him more of the same sort of venison. The king's barber chanced to know what flesh it was, and discovered it to him, at which the king was so enraged that he accounted death too good for them, and they were therefore reduced to the meanest state of existence.

"The barber's information having been the occasion of all this misery on this people, they, in revenge thereof, abhor to eat what is dressed in the barber's house even to this day."

There are sundry castes prevailing in Ceylon; the highest comprises the noblemen, who are frequently very poor, while those of lower castes are comparatively wealthy; but this is no dishonour, and the best men are employed in husbandry; but it must be for themselves—working for hire being reckoned a degradation. The women of this caste wear cloth down to their heels, one end of which is flung over their shoulders to cover their breast; other women go without this upper covering. We heard once a curious story on this subject. During the progress in the island of one of our governors with his family,

the ladies were so shocked at seeing this apparent want of propriety, that they induced the governor to issue an order on the subject, which he did; but the prejudice of caste was so strong at that time that he was compelled to rescind the order, to prevent an outbreak.

The several castes in Ceylon take their order, we believe, as follows:—1, Husbandmen; 2, fishermen; 3, toddy-drawers; 4, goldsmiths; 5, blacksmiths; 6, braziers; 7, cinnamon-peelers; 8, washermen; 9, barbers; 10, potters; 11, tomtom beaters; 12, astrologers; 13, jaggory-makers; 14, lime-burners; 15, grass-cutters; 16, palankeen bearers; 17, washers to cinnamon-peelers; 18, washers to low caste; 19, executioners; 20, mat-weavers; 21, outcasts. And Knox tells us, "that no artificers ever change their trade, from generation to generation; but the son is the same as his father, and the daughter marries only to those of the same craft; and her portion is such tools as are of use and do belong unto their trade; though the father may give over and above what he pleaseth."

He remarks that,—

"Their learning is but small, and it is no shame not to be able to read and write. Their books are only of their religion and of physic. Their chief arts are astronomy and magic. They use a language something differing from the vulgar tongue (like Latin to us), which their books are writ in: they write on a tallipot-leaf with an iron bodkin, which makes an impression" (this is still done even in some of the Wesleyan schools, when they cannot afford paper and pens); "it is then rolled up like ribbon, and

somewhat resembles parchment. To write a book, they cut the tallipot-leaf into divers pieces, of an equal size and shape, eight inches, a foot, or a foot and a half long, and about three fingers broad, writing in them longways from the left hand to the right, as we do: they then take two pieces of board as a cover, to which are fastened two strings passing through every leaf, so that the leaves hang upon the strings like bills filed upon wire.

"There are some ancient writings engraven upon rocks which poseth all that see them. There are divers great rocks in divers parts in Kandy Uda, and in the northern parts. These rocks are cut deep with great letters for the space of some yards, so deep that they may last to the world's end: nobody can read them or make anything of them; I have asked Malabars, Gentuses (Gentoos), as well as Chingulays and Moors, but none of them understood them: you walk over some of them. There is an ancient temple, Goddiladenni in Yattanour, stands by one place where there are some of these letters. They are probably in memorial of something, but of what we must leave to learned men to spend their conjectures.*

"They have no clocks, hour-glasses, or sun-dials; but the King has a kind of instrument to measure time. It is a copper dish, holding about a pint, with a very small hole in the bottom. This dish they set a swimming in an earthen pot of water, which leaks in at the bottom till the dish sinks, and that makes one *pay* (hour or part); it is then set empty again in the water by a man, who is kept on purpose to watch it.

"Persons of quality dying are burned with ceremony. The body is embalmed, and then placed either in a tree hollowed like a trough, or laid upon a bedstead, which is a

* Some of the stone inscriptions are in an obsolete language, called Nágara, and in a square or angular form of letters.

greater honour. This bedstead or hollowed tree is fastened with poles, and carried on men's shoulders to the place of burning, which is some eminent place in the fields or highways. There they lay it upon a pile of wood some two or three feet high; then they pile up more wood on the corpse. Over all they have a kind of canopy built, if he be a person of very high quality, covered at top, hung about with painted cloth and bunches of cocoa-nuts and green boughs, and so fire is put to it. After all is burnt to ashes, they sweep them together into the manner of a sugar-loaf, and hedge the place round from wild beasts breaking in, and they will sow herbs there."

We must now take leave of our good friend Robert Knox, rejoicing that he escaped the honours of a funeral-pile, and returned to his native country, to give to the world so truthful and interesting an account of all he had seen and gone through.

CHAPTER IV.

Early intercourse with Ceylon — Several allusions to the Island — Coin of Emperor Claudius — European Settlements in the Island — British Captures — The several Inhabitants — Relative advantages of the Ports of Colombo Galle and the Harbour of Trincomalee — Sir E. Tennent's and Sir H. Ward's views on that subject — Adam's Bridge — Pridham's account of General Monteith's operations there — General descriptions of the Island, by Lord Valentia, Hugh Boyd, Cordiner, Bishop Heber's Widow.

BEFORE we enter upon the present state of Ceylon and its progress under British dominion, we lay before our readers some preliminary remarks, together with general descriptions of that "Garden of India" and "Queen of Isles," so ably portrayed by the authors whom we shall quote, together with an account of some of the more remarkable places in the island, which we have gleaned from a highly creditable volume called the 'Ceylon Gazetteer,' compiled by a native of Ceylon, named Simon Casie Chitty, Modliar, and printed and published in 1834, at the Cotta Church Mission Press in that island.

Cellarius, in his 'Geographia Antiqua,' remarks that, as the Macedonians did not reach the coasts beyond the Indus, all geographical knowledge is obscure in that quarter; but that Arrian (who wrote the history of the Asiatic expedition of Alexander the Great, and a work on India), after mentioning

certain "emporia" (trading ports) which were to be praised, says,

"Sed laudatissima Taprobane videtur insula Ceilan esse in Sinu Gangetico."

Milton describes it,

"And *utmost* Indian isle Taprobane;"

but his praise is confined to

"Dusk faces with white silken turbans wreathed."

Ovid knew it only as seated on the Indian Ocean:

"Aut ubi Taprobanen Indica cingit aqua."

There seems to be no doubt, however, that much traffic was carried on there by the Greeks and Romans, as well as by the surrounding countries. Pliny mentions the intercourse between Rome and Ceylon, in the reign of Claudius, to whom the King of that island sent an embassy.

It is a curious *coincidence* (if it be not something more) that a coin was found in the island with that Emperor's superscription.

We are indebted for this interesting fact to the late Sir Hardinge Giffard, who was Chief-Justice of the island. He stated that in digging a grave for a native, in the neighbourhood of Pantura, there were found within a foot of the surface several pieces of silver, of which twenty-eight were brought to the collector of revenue or customs, Mr. Deane. How many more there might have been Mr. Deane would seem not to have been able to discover. They did not appear to have been enclosed in anything, but

were found loose in the soil. They had been cleaned before they were brought to Mr. Deane, with a view to ascertain the quality of the metal, which, according to the report of the silversmiths, was of the standard of the Spanish dollar.

Of these twenty-eight pieces, the most remarkable and the most legible was one of Tiberius Cæsar, and bearing on the one side the head of that Emperor, with the letters following surrounding it—

TI CAESAR DIVI AVG F AVGVSTVS—Tiberius Cæsar Divi Augusti filius Augustus,

and on the reverse, a figure of Victory seated, holding a palm branch, and the words

PONTIF MAXIM—Pontifex Maximus.

Tiberius Claudius was adopted by the Emperor Augustus, and on that occasion assumed the name of Tiberius Cæsar, and, on succeeding him A.D. 15 in the Empire, that of Augustus. The office of Pontifex Maximus was instituted by Numa, and it was held by himself and the succeeding Kings of Rome; during the Republic it was elective, and in the instance of Julius Cæsar, one of the earliest objects of his ambition, insomuch that he had staked his whole future fortune upon the issue of the election, to ensure which he bribed the people to an enormous extent. On his death it was obtained by Lepidus, and upon the decease of Lepidus assumed by Augustus; it was held by Tiberius and all the succeeding emperors, even those who were Christians, until the time of Gratian, who, according to the Greek Pagan

Historian Zosimus, refused it as inconsistent with his religion. It appears, however, on one of his coins, but not on those of any succeeding emperor. Gratian was slain in the year of Christ 383.

The high estimation in which this office was held may be learnt from the words of a Roman writer, who describes the Pontifex Maximus as

Judex atque arbiter rerum humanarum divinarumque.

The weight of the coin was about 59 grains. By the common tables it appears that the Romans had a coin bearing a figure of Victory, and thence called Victoriatus (nummus), being a half denarius; but this coin did not agree in weight with that ascribed to the Victoriatus, which was one-fourteenth of an ounce, or 34⅐ grs., and in value 3¼*d.*

By what means this coin (of which there seemed no reason to doubt the genuineness) came into the island it is impossible to conjecture: it is just possible that it might have been brought during the first intercourse mentioned by Pliny between Rome and Ceylon, in the reign of Claudius, who died A.D. 54; or it may have been part of the collection of some Dutch gentleman curious in such matters: one or two of the other pieces which escaped the operation of polishing would seem to warrant the belief that they had lain for a considerable time in the earth.

On some of those coins appeared something which might be designed as a figure of the sun in a full circle, surrounded by a concentric periphery of rays;

some were totally blank; on four or five of them were traces of something like a branch of a tree, others had the appearance of the arrow-head letters of ancient Persia, and some the alphabetical characters now in use in India.

If these were old Persian coins, we would fain believe that neither they nor the Victoriatus ever belonged to the collection of a Dutch virtuoso, but are real mementoes of the early traffic carried on by ancient nations, and amongst them by the Romans and Persians.

We subjoin sketches of the obverse and reverse sides of the Victoriatus.

Silver; 59 grains.

Sirr also mentions that Roman medals of ancient date were found in the year 1574, at Mantotte, in Ceylon.

The island of Ceylon was "laudatissima," in the opinion of an officer who had just come from it, and was asked by the King of Portugal to give an account of it. "It is an island whose surrounding seas are sown with pearls, whose woods are cinnamon, its mountains covered with rubies, its caverns full of crystal —in a word, the place which God chose for the terrestrial paradise." The Singhalese believe in this latter assertion. It was from "Adam's Peak" that

"our grand parents," as Milton calls them, took their last view of this Paradise before they were expelled from it; on the summit is the print of Adam's lingering foot; and there is "Adam's Bridge," by which he left the island, "with loss of Eden," to traverse "the wide, wide world."

The good Bishop Heber, in writing to his brother, says, "Ceylon is a noble island in all natural riches, but I have seldom seen a country for which man has done so little." Or, as he beautifully expresses it in his well-known Missionary Hymn, inscribed on our title-page—

"What, tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile."

The Portuguese were the first Europeans who established a regular intercourse with Ceylon, which they did in 1505; and Francis Xavier, who was designated the Apostle to the Indies, and was subsequently canonized as a saint by the Jesuits, did his work here.

At the end of 150 years the King of Kandy invited the Dutch to help him to expel the Portuguese, and the latter having been driven from their several posts lost Colombo in 1656. The King of Kandy soon found he had now a worse enemy to deal with than before. In 1761 the Dutch took possession of Kandy, but afterwards relinquished it. In 1796 the British took possession of the coasts of Ceylon, which was formally ceded to this country at the peace of Amiens.

In 1803 the war between the British and the Kandyans broke out, in which the British troops were treacherously massacred, and a desultory warfare was carried on till 1815, during which the Kandyans besieged Chilaw (on the west coast, to the north of Colombo), and afterwards made preparations to take Colombo. In the same year Sir Robert Brownrigg subjugated the Kandyans and captured the King, but for many years afterwards the Kandyan districts were treated on a separate footing from the rest of the island—a distinction which has now almost entirely ceased to exist.

The Singhalese inhabit the interior districts, and the sea-coasts extending from the Koombookgam Aar, bounding Magampattoo, on the south-eastern coast, to the northern limit of Chilaw, on the western coast.

The character and habits of those on the coast, and in the interior, differ greatly; the former, like the Malabars, assimilating themselves to the manners of the Europeans.

They work iron in the provinces of Matura and Uwa, and are not wanting in the knowledge of manufacturing the various kinds of implements used by them, such as guns, knives, swords, spears, arrows, mattocks, ploughshares, axes, carpenter's tools, fastenings for houses and boat-building; cloth of a coarse texture is manufactured in the interior, and in some of the northern districts tablecloths, gowns, handkerchiefs, &c.

The sacred compositions and classical writing of

their bards are either in Pali or Sanskrit. They have, besides works on the Life and Doctrines of Buddha, many books, in verse and prose, on moral subjects, grammar, medicine, astronomy, and other branches of literature common to Eastern nations.

The Malabars (or Tamils) occupy the northern and north-eastern parts of Ceylon, and came originally from the coast of Coromandel as invaders. The Hindoo religion prevails amongst them, but they worship also Siva.

Those resident at Colombo have approximated to Europeans in their costumes and in their domestic manners. Instead of sitting cross-legged on mats at their meals, they now use chairs and tables, and no longer eat out of the same dish. They frequently give entertainments, and so long ago as 1833 they gave two fancy balls, one of which by Simon Rodrigo Chinuaiah, Modliar, was attended by the then governor Sir R. Wilmot Horton and family, and other great guests.

They possess a complete version in Tamil verse of the Puranas, including the great heroic poem, the Mahabhrata, reputed to have been composed between the years 1170 and 1180 before Christ, and intended, it is supposed, to commemorate wars which the Hindoos waged with tribes which they supplanted.

They have besides many original works on grammar, chemistry, and pharmacy, with treatises on astrology, magic, palmistry, and omens.

With respect to the Singhalese, Pridham says, that with the exception of a few of the higher class,

who have stood forth prominently, and eagerly adopted the ideas and customs which seem to pertain to a similar class in every country, and serve to disconnect them from the class below, to which alone we can look for a genuine development of the national character, the Singhalese in general may be said to exhibit, with very slight qualifications, the same characteristics as were assigned to them by Knox in the seventeenth century, at what may be comparatively considered a brilliant period of their history.

The origin of the Moors in Ceylon has been traced by some to a colony of exiles banished from Arabia for pusillanimous conduct by Mohammed.

In habits and customs they now resemble the Malabars, and speak only their language. Sir E. Tennent thinks from certain peculiarities that they are of Persian rather than Arabic origin. They are Mahomedans, and no Moorman or Mahomedan embraces Christianity.

The island of Ceylon is separated from Hindostan by the Gulf of Manaar, and was once probably adjoined to that extensive region, as is evidenced perhaps by the ridge of rocks and sand-banks named Adam's Bridge. It is situated at the western entrance of the Bay of Bengal, and the magnificent harbour of Trincomalee faces the Bay, and overlooks nearly the whole eastern coast of Hindostan, with Calcutta at the head of the Bay, India beyond the Ganges, and the Eastern Archipelago.

It might have been expected that with so un-

bounded a prospect, and with such natural advantages, a maritime power like England could not have resisted the temptation to make Trincomalee its head-quarters at the island of Ceylon, as Colombo is an open roadstead, and only available for six months in the year, and Galle harbour will require a great outlay before it can be rendered adequate for the reception of the large steamers which now resort to that part of the globe.*

But Colombo and the west coast of the island generally is remarkable for an equality of temperature and humidity of the air. The mean daily variation of the temperature is from 76° to 86½° Fahrenheit, and it is said that even in the full blaze of a meridian sun, Europeans find it pleasant, owing to the fresh sea-breezes, to walk and drive about in open carriages.

Trincomalee has not so high a reputation for salubrity and moderate temperature. The heat is very oppressive; and the thermometer ranges from 74½° to 91½° throughout the year. Its insalubrity is partly attributable to the wild and uncultivated state of the country in its rear.

There is a royal dockyard and arsenal there, to which our ships on the East India station resort for repair.

The late Governor of Ceylon, Sir George Anderson, stated, that various plans for the improvement of the Galle harbour had been proposed, and that, if it is to continue to be used as an extensive resort

* It is now a question whether they will not *coal* at Trincomalee.

for large steamers, attention must be given to the subject; but from what he saw when he visited the harbour, he apprehended that anything really effective can only be accomplished at a large expense, and quite beyond the resources of the colony.

An iron lighthouse at Galle was completed in 1848. It exhibits a clear and brilliant fixed light, which, though not very powerful, can be seen from a ship's deck at a distance of fifteen miles. The height of the iron column, from its base to the gallery, is 68 feet, and the light is 7 feet above. The whole stands upon a rock 28 feet above the level of the sea, so that the height of the light above the sea is 103 feet. It has stood the test of the monsoons, and for its preservation it has been covered with two coats of dark, anti-corrosive paint, and over that two coats of pure white outside and in.*

In 1847, when Sir J. Emerson Tennent was administering the government of the island, he mooted the question of the sufficiency, accessibility, and safety of the present station at Point de Galle as compared with the unrivalled harbour and facilities of Trincomalee. He remarked that the superiority of accommodation at the latter for ships of war, its convenience for expediting communications between the Admiralty and the naval force in the Eastern seas, and its fine commercial situation fronting the

* No light dues are charged on ships frequenting the ports of Galle or Colombo.

Bay of Bengal, and presenting a centre whence all the lines of postal communication might diverge, marked it strongly as the point towards which attention must ultimately be directed with a view to these objects, in preference to the imperfect harbour of Point de Galle. For packets on their way to China, Trincomalee would be an addition of twenty-four hours' steaming; but for the mails to Bengal and Madras there would be a correspondent advance on their voyage in that direction.

As regards the mercantile interests of the colony, Sir Emerson Tennent felt little doubt that Trincomalee would eventually present advantages to the commerce and trade of the island infinitely superior to Colombo, where there is no harbour, and only an open roadstead, with imperfect holding ground, which is anything but favourably regarded by shipping, both from its inconvenience and insecurity. The producing districts of the interior lie nearly midway between the two places, and the few miles of additional road to be traversed from Kandy to Trincomalee would be more than compensated by avoiding the three formidable mountain passes between Kandy and Colombo. The principal obstacle, Sir E. Tennent remarked, would naturally be the reluctance of the merchants to abandon their present buildings at Colombo and transfer their establishments to Trincomalee. But there could be little doubt that the only consideration which ever influenced the Dutch to establish the seat of government at Colombo in preference to Trincomalee, when they

had their choice of both, was, that the cinnamon plantations, from which they chiefly derived their revenue, lie in the vicinity of Colombo, and it therefore became necessary to concentrate all their strength and vigilance there for the protection of their enforced monopoly. Colombo under the Dutch was a fortified factory rather than the seat of government.

Sir E. Tennent stated that he felt it his duty to call attention to this subject, as it had already made way in the colony; discussions had publicly taken place as to the propriety of directing the proposed railway from Kandy to Trincomalee instead of to Colombo; its superior advantages for the shipment of coffee and produce of all kinds had been warmly canvassed; and an official intimation had been made on behalf of a large body of planters to the north-east of Kandy that it was their intention in the next coffee season to transport their produce and try the experiment of its shipment from Trincomalee.

This scheme, we think, is not likely to be carried into effect; the long-delayed project of a railway in the island is now under consideration, but it will probably run from Colombo to Kandy. Recent improvements, however, in the roads, and the ease with which the coffee crop of 1855 was conveyed to the coast, have made the principal planters and merchants hesitate with respect to the immediate necessity of a work which would occasion increased taxation, and materially affect the labour-market. It is contemplated to establish immediately an electric

telegraph between Colombo and Galle; and to employ a screw-steamer to communicate monthly with the principal ports of the island.

A change in the seat of government is at all times a serious affair, and it would be no trifling matter for the merchants and others to pack up not only their goods, but their houses and warehouses, &c., and transfer themselves to another quarter. We are inclined to think, however, that, formidable as all this movement would be, it is not, as Sir E. Tennent remarked, the principal obstacle, but that the real objection would be the loss of the pleasant climate of Colombo as compared with that of Trincomalee. Were this not the case, the sooner the change could be made the better, as it would be difficult to name a finer harbour, or one more advantageously situated—a harbour in which it has been remarked (by Philalethes, we think), that "the whole navy of Great Britain might ride in safety whilst the eastern monsoon was tempesting the neighbouring sea, spreading terror through the Bay of Bengal, and covering with wreck the shores of the adjacent continent."

In a Minute on the eastern province Sir H. Ward states that he has a very strong impression that within no distant period the importance of keeping open the communication with Trincomalee will make itself much more generally felt than it is at present. The harbour is one of the finest in the world, and the only harbour in Ceylon. The re-establishment of steam communication with Aus-

tralia, or the establishment of a double line from Suez, will render it physically impossible that the roadstead of Galle can long suffice for the increasing demands upon it; or that private companies will risk their magnificent vessels in a most insecure anchorage, for the accommodation of a government which, at the cost of one of their vessels laid out upon its own roads, might run a mail every twenty-four hours between Kandy and Trincomalee, and receive its correspondence in Colombo almost as soon as it does at present, the steamers being unable to enter the harbour at Galle after sunset, and consequently often losing twelve hours in landing their mails.

Adam's Bridge is about a quarter of a mile in breadth, and is entirely of sand, partly above and partly below water, and no rocky bottom to it has been found to a depth of about thirty feet: at two or three miles from the bank, the sea on each side is about six fathoms deep.

In 1836 General Monteith was employed under the Bombay government to examine the Gulf of Manaar, and to cut a navigable channel through two great ledges of rock between the island of Ramisseram and the opposite continent. There were not more than six or seven feet of water in the channel between the rocks, through which the small coasting vessels from one part of India to the other ventured to pass instead of having to circumnavigate the island of Ceylon with wind and tide against them. Pridham remarks that the

"geological structure of the strait is curious. An immense congeries of rocks, many of them rising to the surface of the waves, obstructed the channel for 2960 feet, and between these, at high water, the small and venturous craft of the country threaded their tortuous and somewhat dangerous course. The northern extremity consists of coral and limestone, to which succeeds shingle, mixed with granite boulders, but not loose. This passed, a breadth of blue soft sandstone, mixed with lime and madrepore, succeeds. Then follows the great northern reef, composed of hard red sandstone, and extending east and west almost in a right line. A broad belt of broken sandstone, interspersed with boulders of other substances, next succeeds, and the southern reef, consisting like the former, with which it runs parallel, of hard red sandstone, follows. A bed of the same rock, but less indurated, then stretches southwards to the site of the great sand bank."

"Colonel Monteith located his gang of convicts at Ramisseram, where he likewise erected barracks for the troops. A large diving-bell, five tons in weight, was sent him from Ceylon; he purchased or constructed a number of catamarans, and with the least possible delay commenced operations. Great energy and perseverance were exhibited by all parties, the sappers and convicts working almost continually in the water, diving, boring, and blasting. The most laborious work was removing the huge fragments of rock when they had been detached. This was effected by raising and swinging them to the sides of the catamarans or large boats, by which they were carried away and dropped into the sea, with the view of forming a sort of breakwater on either side of the channel. At one time the explosion under water took place before the men could get out of the way, and on one occasion a large catamaran was overturned with six persons in it. Another time, when the fuse had been twenty minutes without exploding,

a diver was sent to withdraw the powder, but found the fire burning fiercely, and had scarcely effected his escape before immense fragments of rock were projected above water, and scattered with tremendous force on all sides.

"During the whole period in which operations were carried on, however, few casualties occurred, while, owing to the excellent system of management pursued by General Monteith, and his humanity to those under his care, the deaths from sickness did not exceed those occurring in any ordinary service. At length a powerful steam-dredge was sent out from England, which carried away the loose rock at the rate of about 2000 cubic feet per day. Nevertheless the channel has not yet been excavated to the depth required, having only 10 feet at low and 12 feet at high water, with a breadth varying from 90 to 150 yards. Its edges are carefully marked by buoys. It may with truth, however, be said, that the undertaking has succeeded, since not only do all the country craft use the channel, but the Calcutta steamers also. The 'Nemesis' and 'Pluto' came this way, on their return from China, and in coal alone effected a saving of 400*l*. But the most striking illustration of the value of the Paumban channel is supplied by the fact, that whereas before the works were undertaken the amount of tonnage that traversed the strait was from 20,000 to 23,000 tons a year, it has now increased to 140,000 in the same period, or six-fold."

The extreme length of the island of Ceylon is about 270 miles, and the extreme breadth about 145, but the average breadth does not exceed 100 miles, giving a superficial area of about 27,000 square miles. Towards the south the island is much broader than at the north, and in shape it nearly resembles a ham.

The central or Kandyan province is mountainous, and its general elevation is 2000 feet above the sea; a district of about twelve miles in length and two or three in breadth is elevated 4000 feet. Adam's Peak is 7379 feet,* and another peak, Namana Cooli Candy, about 5548 feet high. The mountains are chiefly of granite and gneiss, but there is limestone at Jaffnapatam, and the whole island is encircled with sandstone rock.

The north and west coast, from Point Pedro to Colombo, is flat and indented with inlets from the sea. More rivers and streams from the mountains flow to this than to the eastern side of the island; and this distribution of the waters added to the tropical rains clothes the western coast with that beautiful fresh and green mantle which is so pleasing to those who first approach the island.

Except towards the south-west coast, the country between the mountains and the sea is low and thickly wooded, and consequently unhealthy. But it is remarkable that in the Candian province a district once healthy becomes, without any apparent cause, pestilential, and then recovers itself.

Lord Valentia (who visited the island about the year 1806) says a fragrant smell was perceptible at the distance of nine leagues. In the works of Hugh Boyd, who went on an embassy from Lord Macartney to the King of Kandy, the country

* The loftiest is Pedro-tallagalla, 8300. See p. 110.

between Trincomalee and Negombo, as seen in coasting the island, is thus described :—

"The face of the country exhibits to the eye of taste a variety of landscapes at once beautiful and grand. With a good telescope you distinctly perceive the land in some parts rising gradually, in others abruptly from the shore; everywhere clothed with verdure, interspersed with villages, shaded by stately trees, divided into corn-fields, in many places enclosed by quickset hedges. Farther back in the country you behold plantations of coffee and whole woods of cinnamon, and various other aromatics, frequently overtopped by the lofty tamarind and the palm, occasionally giving way to the majestic banyan, and intermixed throughout with trees bearing their fruit and blossom together. The eye at length loses sight of these woods on the acclivities of the stupendous mountains, whose broken precipices, tufted with old trees, overlook the plains, and whose shaggy tops tower above the clouds. It is scarce possible for the imagination to picture scenery more magnificent and delightful."

To this we may annex Cordiner's description of the country traversed by him, and lying between Negombo and Colombo.

"The road commences through a deeply-shaded avenue equal in beauty and elegance to any combination which the vegetable kingdom is capable of exhibiting; and the whole country displays the most magnificent and most luxuriant garden which a fertile imagination can picture. The jack, the bread-fruit, the jamboo, and the cashew tree, weave their spreading branches in an agreeable shade, amidst the stems of the areka and cocoa-nut. The black pepper and betel plants creep up the sides of the

lofty trunks; coffee, cinnamon, and an immense variety of flowering shrubs, fill the intermediate spaces; and the mass of charming foliage is blended together with a degree of richness that beggars the powers of description. All the beautiful productions of the island are here concentrated in one exuberant spot; and, as Ceylon has been termed the garden of India, this province (Negombo) may be styled the herbarium of Ceylon.

"The road from Jaelle to Columbo presents the same luxuriant aspect as the former stage. Cocoas, intermixed with other trees, appear flourishing in great perfection and abundance all the way. The country becomes populous; neat houses, with white walls and tiled tops, are frequently seen on each side, surrounded by numerous groups of children. The jack fruit, a principal article of the food of the inhabitants, is said to possess an extremely nourishing and prolific quality. While Nature seems here to have exerted all her powers to satisfy abundantly the wants of a savage life, she has at the same time poured forth a richness of scenery capable of affording exquisite delight to the most cultivated mind."

This is the fair side of the picture, in which the European is found availing himself of the beauties and bounties of a kind Providence; in other parts of the island the Kandyan Adam has sadly neglected "to dress and keep" the garden of Eden in which he has been placed.

But everybody is delighted with Colombo, says a reviewer of Cordiner's book:—

"the variety of hill and dale, of wood and water; the orchards and gardens, and groves of cocoa and Palmyra trees; the pleasant villas scattered along the margin of an extensive lake; the beautiful rides; the cinnamon

gardens" (covering upwards of 17,000 acres); "and, above all, the temperate and healthy climate, unite in imparting a charm to this town which is not felt in any other part of the eastern world. The mercury in Fahrenheit's thermometer is said seldom to range more than 5° in the day, and only 13° throughout the year, 86° being the highest, and 73° the lowest points in the scale at which it has in any season been observed. The markets are uncommonly well supplied with fowl, fish, grain, fruit, and vegetables; in short, with every luxury as well as necessary of life."

The journal of the widow of Bishop Heber, who accompanied her husband from Colombo to Kandy, is highly graphic, as the reader will see by the following extracts:—

"About five miles from Colombo we crossed a bridge of boats over the river, which is here of some width; this bridge, as well as the various rest-houses, and the whole line of road, was ornamented with palm-branches, fruit, flowers, &c." (in honour of the bishop). "The country for about 25 miles is flat and cultivated, but the parts immediately adjoining the road are covered with a mass of trees and shrubs, through which we could only have an occasional view; the richness of the verdure, the variety of foliage, and the brilliancy of flowers, however, amply made up for the want of a more extensive prospect. At a rest-house called Veangodde we breakfasted; it is an upper-roomed bungalow, with a deep verandah all around, and, though merely composed of palm-branches and leaves, very sufficiently durable. Here, for the first time since I left England, I saw honey in the comb; it is found in the forest in great abundance, and is made by a small black bee.

"On leaving Veangodde the country rises gradually,

and becomes more and more beautiful every mile. The hills in the interior are steep and lofty, and covered with verdure to their very summits. I more than once fancied they were crowned with ruins, from the singular effect produced by parasitical plants which grow in the wildest luxuriance, flinging their branches from one tree to another, each of which they in turn destroy, till they form themselves into the shapes of arches, towers, and ruins of all kinds. Several of these creepers had, I observed, stretched a solitary branch a distance of about a hundred yards, which had grown to the size of a man's body, and assumed the appearance of twisted cords; but although near the ground, was quite unsupported in its progress from the stem of one tree to its neighbour. These plants add so much to the beauty of the scenery that one easily forgives the destruction they occasion. From the midst of this verdure large masses of rock are occasionally projected; but it is quite impossible to describe the scenery. I was occasionally reminded of the opening into the vale of Llangollen and the new road to Wynnstay, and I hardly knew to which to give the preference. Here, indeed, we miss the Dee, though there is a small river, now barely visible, which during the rains increases to a considerable size, and foams and tumbles over its rocky bed; but the extent of the same kind of country is much greater; the hills are higher, and the magnificence of the trees and general beauty of the foliage and flowers far surpass anything in my native land.

"The new road from Colombo to Candy has been recently opened by Sir E. Barnes, and, indeed, is not yet quite completed. It is a noble work, and has been executed with immense labour, as well from the nature of the country as the almost impenetrable jungle through which it passes. Captain Dawson was three months in tracing the line, and frequently gave up the work in

despair. He had often to creep along the beds of torrents to enable him to make any progress through the mass of underwood with which the mountains are covered. The country is very unhealthy, and during the greater part of the year it is reckoned unsafe even to travel through it. Before the road was opened it was a work of six or seven days to go from Colombo to Candy; it may now be done with ease, having relays of horses, in one, and the danger of sleeping by the way is avoided. The old road lay through the Seven Corles, a distance of 85 miles, through a tract more open but far more unhealthy. It is singular that it is not where the jungle is thickest that malaria most prevails, but the banks of rivers running swift and clear over a rocky bottom are more liable to fever than any other places."

May this not be owing to the jungle giving out oxygen during the day, and absorbing the azote, which, being reversed during the night, will also account for the danger of sleeping by the way, to which Mrs. Heber alludes?

Having passed Warakapole, about halfway from Colombo and Ootian Candy, she continues her narrative as follows:—

"For the latter part of the way we had to ascend a steep hill, amid mountain scenery of great magnificence; the rocks on the summits of the highest had all the appearance of fortresses, and the deception was, in one instance, singularly heightened by the circumstance of one of the creepers I mentioned having thrown itself across a chasm just below the walls of the imaginary fortress, like a drawbridge. The valleys between the hills are cultivated with rice; and, indeed, it is in these mountainous regions, I am told, that the greatest quantity is

grown, on account of the facilities they afford for irrigation. The fields in which it is sown are dammed up and form a succession of terraces, the plant in each perhaps being in a different stage of growth. Sometimes the water is conveyed for a mile or two along the side of a mountain, and it is let off from one terrace to another as the state of the grain requires it. The verdure of the young rice is particularly fine, and the fields are really a beautiful sight when surrounded by and contrasted with the magnificent mountain scenery. The island, however, does not produce rice enough for its own consumption, and a good deal is annually imported from Bengal."

Our readers will recollect the description given by Knox of the irrigation by terraces; and the statement we have already made of the large quantity of rice imported for consumption.

"I have observed that all the bridges on this road which are finished, are covered over and furnished with benches, forming a kind of serai for the foot passenger; a most humane plan in such a country as this.

"After passing Ootian Candy, the carriages and horses having been sent on to cross the river on rafts, we followed at a very early hour in palanquins, and, after passing it, mounted our horses to ride up a long and steep pass. The road, which must have been constructed with immense labour, winds up the side of a mountain covered with thick jungle and magnificent forest-trees; among the latter the ebony-tree, the iron and the thief trees were pointed out to us; the former with a tall black slender stem spotted with white; the iron-tree black and hard, as its name denotes; and the last rising with a straight white stem to a great height, singularly contrasted with the deep verdure round it: it bears no branches till the very

top, when it throws out a few irregular stag-shaped boughs; it is good for nothing but fuel. These woods swarm with monkeys of every sort.

"From this part of the road, Adam's Peak, lying to the east, is visible. About two-thirds of the way up the pass" (which the Bishop's party was riding up) "called Kadooganarvon, we breakfasted in a spot of singular and romantic beauty. After breakfast we remounted, and proceeded to the top of the pass, from whence the view towards Candy was superb. Three miles further we again crossed a river in boats; the scenery in this valley had lost much of its magnificent character, but it was very pretty, dry, comparatively free from jungle, and cultivated, the river running over a bed of rock, and yet it is one of the most deadly spots in the neighbourhood during the unhealthy season. Near this spot are the Botanical Gardens. A distance of three miles brought us to Candy, surrounded by woody hills some two thousand feet high. The town is larger than I expected, the streets broad and handsome, though at present only formed by native houses. On the occasion of the Bishop's visit, the plantain trees bearing fruit, with which the streets were lined, had been decorated with flags and flowers, giving the town a very gay appearance.

"The town of Candy is reckoned healthy as well as the country for about a mile round, beyond which the Europeans seldom extend their drives; the river Malavigonga almost surrounds it, and the malaria, as I have before observed, is peculiarly felt on the shores of rivers.

"We took a very beautiful ride this evening, setting out by the borders of a small lake near the centre of the town; which is said in a great measure to occasion its salubrity; it was formed out of a morass by the last king. A quarter of an hour's ride brought us to one of the most magnificent and striking views which I ever beheld;

an immense amphitheatre lay before us, of which the boundaries were lofty mountains of every form, covered more than half-way to their summits with foliage: Doomberra Peak (its native name is Hoonisgirikandy) about 6000 feet high, lay partly buried in clouds; the plain beneath us was like the most cultivated park scenery, with the river running over rocks through its centre; the only thing wanted to complete the picture, and which the eye sought in vain, was a vestige of human life; nothing but an occasional Hindoo temple was to be seen in places where noblemen's seats might well have stood. Native huts there doubtless were, for besides that the Candian district is populous, the cocoa-palm, of which a few clumps were seen, pointed them out: villages are universally marked by these trees, which are not elsewhere common in the provinces; but till one is close upon them, the huts are not to be distinguished from the surrounding jungle, so that the whole country looked like a glorious desert."

CHAPTER V.

Modern Kandy — Newera Ellia — Sirr's and Pridham's descriptions — Kadaganawa Pass — Colombo — Sirr's journey in the "Royal Mail" from Galle to Colombo — Ruins and other remarkable objects in the island — "Pomparippoo" — "Pollannaroowa" — "The Giant's Tamarind" in Putlam — Saltpans — Monessaram — Katragam — Remarkable well at Nanakeery.

In Kandy, as now *modernized*, there are two principal streets: the Colombo street running east and west, and dividing the towns into two nearly equal parts; and the Trincomalee street running north and south, and at right angles with the other. A few more streets run parallel to these.

Malabar street, in the east, is a kind of suburb, and has the further advantage of being in the vicinity of the lake. The principal bazaar is at the intersection of Colombo and Trincomalee streets, and there are several *boutiques* in and about the town; the bazaar equals that of Colombo.

The Pavilion at the north-east end of the town is the finest structure in Ceylon, and rivals in outward appearance the merchant palaces in the vicinity of Calcutta. At the west of the town is the Major-General's residence, a large and commodious house standing upon a hill, in the range forming the western boundary of the town; half-way down the hill is the Royal Cemetery, containing the bodies or ashes

of kings and heroes for many generations deposited there; it has a number of plain tombstones, with Singhalese inscriptions and a small temple within its walls. Beyond the cemetery are several officers' quarters, the parade-ground, and principal European cantonment.

The Palace and buildings connected with it, which belonged to the King of Kandy's court, are appropriated for public offices, and the hall of audience is used as a court of justice on common days, and as a church on Sundays; some handsomely carved pillars extend the whole length on each side.

The Library, a modern building, consists of two very fine rooms opening on a veranda. It is situated near the bridge, which divides the parade-ground from the approach to Malabar street, and stands upon pillars erected in the lake by order of the late king as the foundation of a set of baths.

There is also a spacious jail, a hospital, the castle barrack, on Castle-hill, in the range forming the southern boundary of the town; government houses occupied by military officers, the native lines and quarters for the native officers. In Trincomalee street, opposite the Pavilion, an hotel was established in 1832 with good accommodation for "man and beast."

There are sixteen temples, four belonging to the Hindoos and twelve to the Budhists. The principal of the latter is the Dalada Maligawa, close to the Hall of Audience, containing the relic of Budha (his right canine tooth).

The lake of Kandy lies between high hills, and, running along them, forms the southern boundary of the town. It is about three-quarters of a mile in length and 150 yards in breadth, the latter varying, as the banks do not run parallel all the way. The road round the lake is 2¼ miles, and is a pleasant morning and evening resort for air and exercise. A bridle and foot road winds along the sides of the hills at the back of the Pavilion, presenting magnificent views of the surrounding country, particularly Doombera.

The river Mahavilla Ganga flows about four miles from the town, over which the fine bridge, which has been already mentioned, is thrown at Peradenia, on the road to Colombo. Another tempting spot, on the same road, for Europeans, is *Newera Ellia;* it was chosen by Sir E. Barnes in 1828 as a convalescent station, and he built a house there, and others followed his example (limestone having been fortunately discovered in the neighbourhood); it is 6000 feet above the level of the sea. The temperature of the air never approaches to what is called tropical heat; and though the cold is at times sufficient to produce ice, the piercing wind sometimes felt in England is never known there; the annual range of the thermometer is from 35½° to 80½°. All descriptions of English vegetables, fruits, and flowers are cultivated here. There are numerous springs and wells of pure water; chalybeate springs also, and game in the neighbourhood. By taking the mail coach from Colombo to Kandy, a passenger may proceed

from the latter place to Newera Ellia by a carriage-road of 47 miles in a south-eastern direction.

The following is Sirr's description of this locality:—

"The boldness of the scenery around Newera Ellia can only be equalled by that of Snowdon, as it is encircled on every side by craggy mountains, amongst which is the loftiest mountain in Ceylon, Pedro-tallagalla, whose towering peak rises 8300 feet above the level of the ocean.

"The plain is dotted over with whitewashed residences, recalling many home recollections, for on the roof of every dwelling are to be seen chimneys; the cool and bracing atmosphere not only rendering fires pleasant morning and evening, but causing them to be absolutely necessary."

"Nothing about Newera Ellia tells of the tropics; the bracing air enabling Europeans to walk out at any hour of the day, the mental and bodily faculties soon regain their lost vigour, the frame is invigorated, the palled appetite recovers its tone, and speedily the hollow sallow cheek becomes rounded and assumes health's roseate hue; many a desponding invalid, whose large family and slender means forbade return to his native land, has reason to bless the day this sanatorium was discovered.

"The beauties of vegetation also bear a familiar aspect, as the eye is gladdened with floral gifts that appertain especially to the temperate zone, such as rhododendrons, the white guelder, damask, and pink rose-trees, violets, sweet peas, acacia. Peach, apple, and pear trees, with nearly every fruit and vegetable that are produced or consumed by us, can be met with in the immediate neighbourhood; and all this is found on the summit of a mountain seven degrees from the equator, where occasionally the thermometer has fallen below 28°, and where ice half an inch in thickness is sometimes found in the morning.

"The town of Newera Ellia stands upon a plain 6300

.e sea, and from this table-land
.ous directions, diversified with
ıulations over which are scattered
Perpetual cascades burst from the
ıbouring mountains, and pure rapid
ɜsome water wind through the valleys,
ıable timber clothes the hills; and for an
eral miles well watered and alternate plains,
.ıes give the surrounding scenery the appearance
.ıral park. A church has been built near the
ɔr's house, and there are also residences belonging
.ıe Bishop, Commander of the Forces, Colonial
retary, and other government officers.

"A detachment of troops is always at Newera Ellia and their barracks, hospital, &c., are excellent. Throughout the district, from November to the end of April the thermometer seldom rises above 65° Fahrenheit, and although frosts are not unfrequent during the night, snow is unheard of: the temperature of the winter months resembles the bracing atmosphere of a fine October in England, and the summer months combine the genial warmth of August with the beneficial showers of April; in short the oppressive atmosphere of the tropics is unknown at Newera Ellia.

"The soil varies as in Great Britain from the rich brown to the black loam, and all English produce succeeds in a most luxuriant manner, although hitherto the farming has been almost entirely in the hands of the natives, who, notwithstanding their ignorance of the subject, have amassed large sums from the cultivation of potatoes, carrots, turnips, and other vegetables; their farming experiments not extending beyond these simple endeavours. Many gentlemen for their amusement have planted English grass, clover, wheat, oats, barley, beans, peas, and have found green crops of every description thrive and yield in the most extraordinary manner.

"Carriage-roads and paths have been constructed around and through the plain, which branch off into the surrounding valleys and wind round the mountain's base; and a footway has been constructed that leads to the cloud-capped crest of Pedro-talla-Galla.

"The ascent of the mountain is remarkably steep and fatiguing; nevertheless, we have known ladies attempt and accomplish this hazardous journey, and have been well rewarded for their exertion by the sublime scenery that surrounds 'Mat wove rock,' the altitude of which, as we have previously remarked, is 8300 feet above the sea. The richest and most luxurious parts of Ceylon, namely Upper and Lower Ouva, are seen in the distance, and in the background towers Samenella, or Adam's Peak, clothed in perpetual verdure; whilst the projecting mass of the nearer mountains is distinctly visible, whose bold sides are clad with impervious forest and dense underwood."

Pridham remarks:—

"Here is a country equal to the county of Lincoln in extent, blessed with an equally temperate but far more salubrious climate, watered by perennial streams, adapted in nearly every direction for the growth of European grains, now at a great expense imported, and generally for European grasses, where the useless andropogon now revels in wild luxuriance, within actual sight of markets with no ordinary demand—markets such as three-fourths of the British Colonies are unable to enjoy, and then only at a considerable disadvantage; and yet this country, far too chilly for the children of the sun, has for years been sighing in its loneliness, for the stalwart sons of the west to lay open its untold riches, and bear them as a hecatomb to the shrine of civilization."

On approaching Kandy there is a grand pass, which is graphically described by Sirr:—

"We believe the road that winds round Kadaganawa Pass can be compared to nothing of the same construction in modern times, save the Simplon.

"A series of views, of the most magnificent and varied character, open forth as the mountain is ascended; on either side appear cultivated lands, bounded by dense forests and rocks, whilst the clearness of the atmosphere enables the traveller to see the undulating lowlands stretching far into the distance. As the steep sides of the mountain are climbed, ravines and fissures are wound round, and often a perpendicular mountain rears its lofty crest on one side, and descends in the same manner on the opposite. Sometimes a brawling waterfall appears over the traveller's head, as if threatening instant annihilation by hurling him into the deep abyss below; then the road will become so narrow, that there appears to be scarcely room for the vehicle to stand on, and the strongest nerves may be shaken, as the eye glances below at the steep precipice down which some crumbling earth is rolling, loosened by the coach-wheels. To this circumscribed path, upon turning the next angle, succeeds a wide road and view of the surrounding country, terminated by the Blue Mountains in the distance, whose towering heads blend with the azure sky, Adam's Peak rearing his lofty head above his fellows. The combination of sublime and beautiful scenery brought under notice during the ascent of the Kadaganawa Pass is nearly incredible; roaring torrents dashing down frightful abysses, from whose sides spring enormous trees, and at whose base are lands teeming with grain. Terrific chasms, and overhanging masses of rock, where bright-coloured flowering shrubs have taken root, rapidly succeed each other; and when the summit of the mountain is attained, and the boundless extent and beauty of the prospect fully perceptible, many beholders of this magnificent scene cannot find utterance to express

their sense of the might, majesty, and glory of the Almighty's works, and the humiliating feeling of their own littleness.

"The freshness of the atmosphere, and the splendour of the scenery, are admitted by all, and extolled by numberless Europeans who have ascended the Kadaganawa Pass.

"A column of noble design and just proportions is placed on the summit of the mountain, erected in honour of him who planned the Kadaganawa Pass."

Colombo, the present capital of Ceylon, is situated on the south-west coast. The fort is built on a peninsula projecting into the sea, and measures a mile and a quarter in circumference; it is mounted with 300 cannon. At the back of the fort there is an extensive lake of fresh water, which is connected by canals with the Mutwal, or Kalany Ganga, river, and by means of a lock the inland navigation is carried through the fort to the sea. There is a small peninsula in the lake well shaded with trees, and having the benefit of the sea breezes; a light stone bridge communicates with the town and fort, and boats ply on the lake.

The plan of the town is regular, being divided into four quarters by two great streets intersecting each other, with several other streets crossing each other. The houses are of stone, clay, and lime, seldom above one story high, with Venetian blinds, and a wooden verandah in front; the government house is a handsome building of two stories, and has lately undergone a thorough repair.

The church erected by the Dutch in 1746, called the Wolfendhal Church, stands on a hill in the

centre of the town; it is a lofty building in the form of a cross; it now belongs to the Presbyterians.

The population of Colombo is as motley as that of Gibraltar. It is composed of Europeans, Burghers (Dutch), Malabars, Singhalese, Moors, Malays, Chinese, Parsees, Caffres, and Pattanys, and, though last not least, British red-coats and Ceylon Rifle-greens.

Sirr gives a lively description of the town, and of its inhabitants:—

"About half-past five o'clock, the Galle Face, or Hyde Park of Colombo, begins to wear an animated appearance, there being many vehicles and horses in motion, although the majority of the fair occupants of carriages and saddles are alike listless in demeanour, and the eye of the stranger seeks, and seeks in vain, for the clear complexion, roseate hue of cheek and lip, vivacious expressive countenance, and sparkling eyes, which are so pleasingly characteristic of Albion's daughters. Every description of conveyance is to be seen driving round the Galle Face, from the Long-Acre built carriage of the Governor, the dashing phaeton of the wealthy merchant, the unassuming gig, the country-built palanqueen, and the humble bandy. The horses that draw these vehicles are invariably attended by their keepers (grooms being called horsekeepers in Ceylon), who run by the side of the conveyance when a gentleman or coachman drives; at other times they lead the animal, accommodating their pace to that of the horse. These men wear a sort of livery, their turbans and loose clothing being composed of bright tinted or white calico, the colours varying according to the taste or fancy of their employer, and many of their costumes are both pleasing and picturesque, adding materially to the *strangeness* of the scene. The view from and of the Galle Face is absolutely

entrancing to the lover of nature, for, cast the eyes where you will, the gaze is involuntarily arrested by the extreme beauty of the surrounding scenery. There lies the boundless ocean, with a ship in full sail gliding over its undulating surface, the canoes of the natives lightly floating on and skimming over its waters, whilst the waves, curvetting and rolling, dash in a shower of white foam on to the shore. Bordering the beach is the carriage-drive, which encompasses greensward, whereon high-bred Arab horses are bounding and prancing in the full enjoyment of exuberant health and existence. On the opposite side is the Race-course, over whose variegated turf the steeds are caracoling in high glee, whilst the carriage-drive that divides the Race-course from the greensward, is thronged with carriages of every shape and description, principally, if not entirely, occupied by Europeans; the fantastically-clad Eastern attendants running at the horses' heads or at the side of the vehicle.

"At the back of the Race-course flows the Lake of Colombo, the banks being studded with drooping palms, whose branches overshadow the clear waters, on which float the pink lotus and white lilly, whilst a bungalow, the verandah of which is overgrown with graceful creepers, the grounds belonging to it being filled with gorgeous-coloured flowering shrubs, completes the vista of loveliness on that side. Looking from the bungalow, with nought to impede the view, save the stand on the Race-course, you can distinctly see the grey time-mossed ramparts of the fort of Colombo.

"After sunset the sea breezes become most refreshing, and, as they are wafted across the waters, their delicious coolness invigorates the wearied frame, exhausted by the depressing heat of the atmosphere during the day. The equestrians now seem to be more at their ease, the gentlemen indulging in occasional vigorous gallops, the ladies

putting their steeds into a gentle canter; the inmates of the carriages appear to be somewhat less listless, and will gaze around, or enter into conversation with some degree of animation; possibly a cavalier will arrest the horse's progress to salaam his fair owner, and retail or inquire the last on-dits as he leans on the carriage-door.

"In the same ratio as Europeans enjoy the cool breezes, so do the Asiatics dislike them, and frequently the horse-keepers will cast an imploring look into the vehicle, giving a slight shiver, their countenances clearly implying 'this may be sport to you, but 'tis death to us.'

"When night has thrown her sable mantle o'er the earth, myriads of fire-flies hover over the lake, clouds of them flitting about in the air, then alighting on the waving leaves of the palms, causing the foliage to appear illuminated. Some few will settle on the floating leaves of the lotus, two or three will creep into the flower, sparkling like brilliants, then more of these luminous insects will alight on other aquatic plants, and the waters will glisten with a million minute specks of light. Innumerable will wing their flight upwards, until the air appears replete with a shower of the moon's beams. Many will then settle, possibly on a tall banana, the outline of the gigantic graceful leaves being distinctly defined by the dazzling specks of fire upon them. Nothing can be imagined more exquisitely lovely than this varied natural panorama; and although in the mountainous parts of the island the face of nature may assume a sublimer aspect, never does she wear a more pleasing, characteristic, and truly Oriental one, than in the vicinity of the Galle Face of Colombo."

Sirr had travelled by the "Royal Mail" from Galle, a distance of 70 miles performed in about eleven hours, and gives an amusing account of

the "Royal Mail" and of his impressions on the road:—

"The Royal Mails in Ceylon are placed upon four wheels, and look like—what? nothing to be seen in Europe now; but the vehicles have a slight affinity with, and bear a faint resemblance to the lower half of an antiquated English stage-coach, cutting off the upper half, and detaching the doors. The seat for the driver is attached to the coach, so that his back and those of the passengers on the front seat touch. The roof is made of leather, painted white and varnished, lined with cotton, and supported by four slender iron rods, which shake with every jolt of the coach. To this roof leathern curtains are hung, which can be either drawn to protect the passengers from the sun and rain, or rolled up to admit a free passage to the air. The roof of this antediluvian production projects over the driving-seat, thus covering seven persons: viz. the passengers in the body of the conveyance, the driver and whoever may be seated at his side, and the horsekeeper, who indiscriminately perches himself on the top of the luggage, stands on the fixed protruding iron step, or clings to any part of the vehicle most convenient to seize hold of. Picture this machine badly painted, lined with leather filthily dirty and worn into holes, from which the stuffing, made from cocoa-nut fibre, starts forth. Put this on a carriage with four wheels of various colours, with two horses badly fed and worse groomed, caparisoned with worse harness, the buckles and straps of which are replaced with fragments of coir-rope, and you will have some remote idea of the Royal Mails in the island of Ceylon."

"Along the coast, almost close to the sea, the screw-pine (Pandænus), flourishes in extreme luxuriance, and as the whole shore is planted with cocoa-nut trees, which

droop over the road, the lover of nature pursues his way with feelings of intense gratification, especially when he gazes upon the waving palms over his head, then upon the blue ocean, upon whose surface the sun's young beams are reflected. The prospect is so exquisitely lovely, that it appears more like enchantment, or a dream of fairy-land, than sober reality. Upon reaching Gindura, the coach is placed in a boat and ferried across the river, and this spot is also a scene of surpassing beauty. On the bosom of the tranquil stream floats the pink lotus, the tulip-shaped flower being enshrined amongst the broad green leaves: areca palms (*areca catechu*) waving over and drooping into the river, and here and there a flowering shrub of gorgeous hue, intermixed among the stately trees clothed in their vesture of brilliant green.

"Within a short distance of the opposite side of the ferry, the constantly-varying panorama of nature becomes, if possible, still more enchanting: the boundless ocean, with its ever-changing hues on one side, its white spray dashing over the rocks, with the dense groves of noble trees on the other, are alike sublimely beautiful. Cocoa-nut trees planted on either side of the road, bend towards each other, forming a shady avenue, through which the coach passes.

"Occasionally young plantations of palms, the leaves spreading out thickly in an irregular fan-like form from the root, will greet the eye, contrasting finely with the older trees, whose slender naked tall trunks are surmounted by a crown-like diadem of leaves.

"The noble stream, the Kalloo Ganga, has yet to be crossed, and again the ferry-boat is freighted with the royal mail and its cargo. The river divides Caltura from Pantura, the former place being celebrated for its pure water and salubrity, and, before the discovery of Newera-Ellia, was regarded as the sanatorium of Ceylon.

The scenery about Caltura is lovely in the extreme (almost equalling that around Galle, though of a less bold and imposing character), the banks of the river being wooded down to the water's edge with stately palms, noble bread-fruit, tamarind and jack trees. Scattered between these majestic specimens of vegetation is the pomegranate tree, with its bright scarlet flowers, the cinnamon-laurel, with its delicate white blossom, and the tuberose shrub, loading the atmosphere with the fragrant aroma of their flowers. On the pellucid rippling waters float luxuriant aquatic plants, the numerous white water-lilies and pink lotuses being entwined with a small creeper, the elegant blossom of which resembles our own 'Forget-me-not' in size and colour.

"From Caltura to Colombo the hand of nature and of art appear to combine to make the vista as glorious as it is possible to conceive; the distant view of lofty mountains, and rich groves of trees, and palm-shaded bungalows, situated in the midst of cultivated gardens, radiant with the gorgeous lines of the tropical flowers."

Having given a general description of the appearance of the island and of its two capitals—Kandy and Colombo, we will conduct our readers to some of the ruins and other remarkable objects to be seen there. We have already, in a former part of this volume, mentioned the ruins of Anuradapoora, in the northern province. In the same province, at *Pomparippoo*, there are ruins of many ancient buildings, and also of a very large tank called Bawalle Kolam (Padiwel Colum) which indicate that this part of the country, at present overgrown with jungle, was formerly well populated and in a most flourishing condition. There is also a river named Pomparippoo,

but which the Singhalese call Kalawa Oya, probably from its passing through the tank of that name. The remains of a stone bridge, built over this river by the King Maha Sen upwards of 1500 years ago, were discovered by Captain Forbes in his journey from Kornegalle to Anuradapoora in 1826, of which the following is an account:—

"Near where we crossed the Kalawa Oya, are the remains of a stone bridge, consisting of a pier of considerable length, projecting into and contracting the stream, which runs both broad and rapid. The stones are from 8 to 14 feet in length, laid in regular lines, and some are jointed into one another; each course recedes a few inches from the edge of the one underneath; and this form, which offers less direct resistance to the current, gives additional strength to the building. The end of the pier has been swept away, but the extremity of what remains was 18 feet above the water, and 6 feet above the causeway. In the rock which forms the bed of the river, we could distinguish square holes where pillars had been placed, and the bridge has been completed by laying long stones or beams of wood on these so as to connect the different parts of the structure."

Pollannaroowa (Pollinarua) is an ancient city of Ceylon, founded after the abandonment of Anuradapoora, lying to the eastward of Kandy, and the interesting ruins found there have been thus described:—

"The temples and buildings at Pollannaroowa are in much better preservation than those at Anooradhapoora, but cannot be compared to them in point of size. The extent of the city also corresponds with the diminished splendour and population of Ceylon in the 12th century, compared to what it was in the 1st century of the

Christian era, at which time the walls of Anooradhapoora were completed. In several of the buildings at Pollannaroowa, the proper arch is to be found *in form*, but the principle of it does not appear to have been understood, as in general the side walls, whether of windows or chambers, approximate by each line of bricks projecting a little beyond the lower one, and leaving but a small space, which has been filled up on the principle of the wedge. The section of the large building constructed in this way would resemble a parabolic curve. The most remarkable building at Pollannaroowa is the *Jaitawanaraama*, into which you enter between two large polygonal pillars; these form the termination of the two side walls of an exterior chamber. The interior apartment is much broader, and opposite to the entrance is a figure of Gautama Budha about 50 feet in height. On the outside appear two rows of Gothic windows; the upper row is closed, and appears always to have been so. The walls are of great thickness, built of brick, and at one part have a moulding of stone like a verandah; the height of this building is about 50 feet, and the pillars are neatly ornamented.

"The *Jaitawanaraama* is said to be an exact resemblance of Gautama Budha at Sewatnowéra in Kosolratta.

"On a mound opposite to the entrance of *Jaitawanaraama* are a number of stone pillars, the remains of Gamsaby Mandapa. From the face of a long and perpendicular rock, three gigantic figures of Budha have been formed; they are in the usual positions—sitting, standing, and reclining, the last of which is upwards of 40 feet in length. Between the sitting and standing figures, the Isuramuni or Kalangalla *wihare* has been cut in the rock; and in this temple part of the stone has been left and shaped into the figure of Budha on a throne. The two pillars in the front wall are also part of the solid rock.

"The *Dalada Malegawe* (palace of the tooth) is a small building of excellent masonry and neat architecture; it is built of hard stone, which retains the admirable sharpness of the original cutting; the roof is flat, and formed of long stones.

"*Thuparaama*, more commonly called the *Rankot Dagoba*, is the highest at Pollannaroowa. Around the base, but forming part of the dagoba, are eight small chapels, and between each an ornamented projection. Its height from the platform is now 159 feet; and, like the other ruins, it is covered with large trees and creeping plants.

"The *Sat Mahal Prasada* is a handsome pyramidical building.

"There is nothing remarkable in the ruins of the *Matte Daga*, *Poey-ga*, *Lanka Bauma*, *Meresewatte*, *Keree wihare*, and several other religious buildings.

"The *Banage* is encircled by a fence of curious construction, in which the two lines of longitudinal bars are of stone as well as the pillars.

"The palace of Prakrama Bahoo I. is situated on the borders of the Toopawewa, the waters of which were carried through the buildings and poured by an ornamented spout into the king's bath, which is a large circular place built of hewn stone.

"There are two stones covered with inscriptions; one of these, neatly ornamented, is 25 feet in length and 4 in breadth. The characters are small and beautifully cut, and for the most part Singhalese; the subject principally treated of is the reign of the king Kirti Nissanga."

Near the village of *Dambool*, on the road from Kandy to Anuradapoora, there is a large hill of granite 600 feet high, where a wihare (or temple) is formed from a great cavern on the south side. The principal chamber is 180 feet in length by 90 in

breadth, and from 10 to 24 feet in height—the whole beautifully painted, and containing fifty-two large upright figures of Budha. There are several other apartments of smaller dimensions equally well painted and ornamented.

In 1817 the British troops who had been sent to quell the rebellion which broke out in the province of Matella were quartered in this wihare for a few months, and the strictest orders were issued against doing any injury to it.

Putlam is a small town in the district of that name, situated on the Gulf of Calpentyn. In the centre of the town, and contiguous to the bazaar, stands a very remarkable tree, well worthy of the attention of the traveller. It is called in Tamil Papparappooli, or "the giant's tamarind," and Perookamaram, or "the great tree." From the testimony of the oldest inhabitants it appears that it has stood for nearly a century. It has much the appearance of a rock, being very black, and the circumference at its base is 45 feet. About 8½ feet from the ground it divides into two stems, rising almost perpendicularly, one measuring 22½ feet, and the other 26¼ in circumference, and from these spring numerous lesser branches spreading to a considerable extent, but they are so thinly covered with leaves, that they afford but a partial shade. The height is not proportionate to its great bulk, being not more than 70 to 80 feet.

The soil of Putlam is impregnated with salt. The salt pans are situated in an extensive plain

about two miles from the town, and the water for the manufacture of salt is conveyed to the spot by canals cut from the Gulf. The quantity annually manufactured amounted on an average to between 100,000 and 150,000 parrahs.

Knox remarks that

"God's Providence hath provided them a place on the east side of the island, which in their language they call Leawava; where, the eastwardly winds blowing, the sea beats in, and in westwardly winds (being then fair weather there) it becomes salt, and that in such abundance, that they have as much as they please to fetch. This place of Leawava is so contrived by the Providence of the Almighty Creator, that neither the Portuguese or Dutch, in all the time of their wars, could ever prevent this people from having the benefit of this salt, which is the principal thing they esteem in time of trouble or war, and most of them do keep by them a store of salt against such time."

Monesseram, about a mile from Chilaw, is a place of great antiquity, remarkable for an old temple built of sandstones and chunam, and roofed over with the same material in the form of an arch, having at the west end a small dome surmounted with a copper vase originally gilt. On the walls of the temple there are some inscriptions in the Grantha character, but scarcely legible.

Kattregam is a renowned place of Hindoo pilgrimage, on the left bank of the river of that name, 40 miles north-east of Hambantotte.

There are here a number of temples to every deity in the Hindoo calendar, but the principal one is de-

dicated to Skanda, the god of war (who fought for the gods). It is a plain building with two apartments: the inner, which is inaccessible to the people, contains the image of the god, and the walls are ornamented with figures of different gods and heroes richly executed; the inside of the roof and the entrance to the inner apartment are covered with painted cloths. The shrine of this god is held in such veneration, that pilgrims come from every part of India to worship it, frequently bringing with them pots of water from the Ganges at Benares, slung on cross bamboos. He is represented with six heads and twelve hands, in each of which he holds a different weapon, and his *váhane* (or vehicle) is a peacock, which is held sacred by his votaries.

At Calpentyn, on the gulf of that name, and 93 miles north of Colombo, nine bronze Hindoo images were discovered in 1826, while levelling a piece of ground there.

At Navakeery, 9 miles north-east of Jaffnapatam, there is a remarkable well. It is 24 fathoms deep, 165 feet in circumference. Of the 24 fathoms, 14 are quite fresh; but at 16 fathoms the water is salt with a sulphureous smell. It is conjectured to have some subterranean communication with the sea at Ceerimale, the rise and fall of the tide in the well being about six inches in twenty-four hours.

CHAPTER VI.

Pearl Fishery — Elephant Chase — Elephants formerly employed as *Executioners* — Botanical Garden — Horticulture — Essay by Sir H. Giffard.

WHEN the Dutch had possession of the pearl fishery at Cape Comorin and the Gulf of Manaar, they allowed as many boats to come to it as chose to pay them a fixed sum for the privilege, and six or seven hundred used to be engaged in it.

"When it was declared that there should be a fishery,* at the appointed time there appeared on the coast from all quarters a prodigious number of boats and people, with merchandise of all kinds. The Dutch commissaries came from Colombo to preside over the fishery. The day it begins is opened early in the morning by the discharge of a cannon. Upon this all the boats set out, preceded by two large Dutch sloops, which anchored one upon the right and the other on the left, in order to mark the place

* This account is taken from a book entitled 'A Collection of Curious Observations on the Manners, Customs, Usages, &c., of the several Nations of Asia, Africa, and America;' translated from the French (first printed in Paris in 1749) by John Dunn, Chaplain to the Right Honourable the Earl of Galloway. We suppose it is a translation of the 'Livre des Singularités,' by Pierre Belon, who was a great botanist and naturalist, and traveller in the East; but we have not seen that book.

for the fishery. Then the divers of each boat plunge three, four, or five fathoms deep. Each boat has several divers, who go into the water by turns; as soon as one returns another plunges. They are tied to a rope, the end of which is fixed to the stern of the boat, so that the sailors by means of a pulley can easily slacken or draw it, as occasion requires. The diver has a large stone tied to his feet to make him sink the sooner, and a bag about his waist to hold the oysters. As soon as he is at the bottom, he quickly gathers all within his reach, and puts them into his bag. When he finds more than he can carry off, he lays them in a heap, and, returning to take breath, he either dives again or sends one of his companions to bring them up. In order to return to the air, he has nothing to do but strongly to pull a small rope, different from that which is fixed to his body. A sailor who is in the boat and holds the other end of the rope forthwith gives the signal to the others, who immediately draw the diver up, who, to come up the more speedily, looses, if he can, the stone which was tied to his feet.* The boats are not at so great a distance but that the divers frequently beat one another under water for having taken away the heaps of oysters they had gathered. One of the divers, perceiving that his companion had robbed him several times successively of what he had been at great pains to gather, judged it expedient to put a stop to it for the future. He pardoned him

* This agrees with Cordiner's account of the divers.

the first and second time, but, seeing that he continued to pillage him, he let his neighbour dive first, and, following him immediately with a knife in his hand, he murdered him under water, which was not perceived till the body was drawn up without life and motion. This is not the only thing to be dreaded in this fishery, for there are in those seas sharks so strong and large, that they often carry off and devour the diver and his oysters.

"When the boats land, the master orders all the oysters belonging to him to be carried into a kind of yard or area, where he leaves them two or three days, that they may open and easily suffer the pearls to be extracted. When they are taken out and well washed, they have five or six small copper basons pierced like a sieve, which go into each other in such a manner that there remains some space between the uppermost and the undermost. The holes of each bason are of different diameters. Those of the second are less than those of the first, and those of the third less than those of the second, and so of the others. They throw the pearls, both great and small, after they are well washed, into the first bason, and such of them as do not pass through this are thought to be of the first order. Those which remain in the second bason are of the second order, and so on to the last, which, not being pierced, receives the seeds of the pearls. These different orders of pearls generally determine their price, unless the figure or water augment or diminish their value.

"If the pearl fishery produces great riches, it also

brings on terrible diseases, either on account of the prodigious confluence of people from all parts, who live so poorly that many of them eat only oysters, which are of a difficult digestion and a malignant quality; or, lastly, on account of the infection of the air, for the oysters, being exposed to the heat of the sun, are corrupted in a few days, and exhale a stench which alone may produce contagious distempers.*

"As to the opinions of the ancients, that pearls were formed of the dew which falls from heaven, and that there was only one pearl in every oyster, nothing is more opposite to the truth, since we see that they are immoveable in a bottom often ten fathoms deep, where the dew cannot penetrate, and since we sometimes find seven or eight pearls of different sizes in one oyster. They are engendered, so to speak, in the same manner as the eggs in a hen, the largest advancing always towards the orifice, while the smallest remain at the bottom, in order to be completely formed. Thus the largest pearl comes first, and the smaller ones remain at the bottom of the shell, till they arrive at their natural bulk. All oysters, however, do not include pearls, since it is certain that a great many contain none at all."

This last remark might have made M. Pierre Belon (if he is the author translated by Mr. Dunn) feel some doubt as to his theory of the origin of pearls, as he was a great naturalist.

* The master attendant of Colombo, in reporting to the governor the result of his survey of the banks in March (1854), remarked that the samples of the oysters taken up were retained in his store-room at Colombo, their state of decomposition rendering them too offensive to be transmitted with his Report.

The pearl is generally supposed now to have its origin from some distemper * in the fish, and Shakspeare seems to hint at this in the following apophthegm:—

"Rich honesty dwells like a miser, sir, in a poor house; as your pearl in your *foul* oyster."

Our readers will smile when we remind them that although we are not subject to such a distemper, there is the brilliant *carbuncle*, which is associated in name, though unfortunately not in identity, with one of the many ills which flesh is heir to.

In the 'Comedy of Errors' Dromio is describing to his master, Antipholus of Syracuse, a wench who had laid claim to him, and having told Antipholus that she was spherical like a globe, and that he could find out countries in her, Antipholus asks where the *Indies* would be found, to which Dromio replies,

"O, sir, upon her nose, all o'er embellished with rubies, *carbuncles*, sapphires."

With respect to pearls being formed of dew, our poets are happier in their conceptions than the ancients, when they reverse the idea and sing of the *pearly* dew—

"'Tis sweet the blushing morn to view,
And plains adorned with pearly dew."—DRYDEN.

And Shakspeare says—

"Decking with liquid pearl the bladed grass."

* The Chinese insert small coins and little ornaments into the shells of living oysters, which, by irritation of the fish, become encrusted with mother-of-pearl—they also make artificial pearls by this process.

Ceylon has always been famous for its breed of elephants. A field day is held sometimes for entrapping these huge animals, and some of our governors have been present on these exciting occasions. Philalethes says that Cordiner has given the best description of what takes place, premising that the great object of this mighty chase is to drive as many elephants as possible into a large triangular enclosure, formed of huge upright and transverse beams of the strongest timber, and purposely contrived to ensnare these noble animals. This enclosure, which is very wide at the commencement (Valentyn says four German miles), is gradually contracted till it terminates in a sort of funnel or narrow passage about 5 feet broad and 100 feet long. The elephants are gradually impelled into this snare from the distance of thirty or forty miles, by thousands of hunters, alarming them with drums, shouts, fire-arms, flambeaux, and a variety of combustibles, sometimes uniting in an immense continuity of flame. Intimidated by these means, these enormous animals are by slow degrees, and after the labour of many days, forced into the toil in which they are made prisoners, till they are at last subjected to the use of man. The discharging passage, or the funnel of the snare, is not wide enough to admit more than one elephant abreast. As the mighty captive arrives at this point of his destination, cross-bars are shoved in behind him through the interstices of the stakes and lashed down with ropes to the transverse beams, so that he can neither move forwards nor backwards nor sideways.

His confinement is thus limited in order to contract the powers of his prodigious strength, and to allow the men to approach near enough to bind his legs, without being exposed to danger. The elephants which follow are separated from one another in the passage, and made close prisoners in the same manner.

The following is an account given by Cordiner of the wild elephant between two tame ones (which has now become a sort of proverb):—

"When the wild elephant is completely harnessed, two tame elephants trained to the business are brought to the gate and placed one on each side of it. These immediately survey the prisoner whom they have to conduct, feel his mouth to know whether or not he has tusks, and lay hold of his proboscis to know what degree of resistance he is likely to make. Ropes are passed through the collar of the wild elephant and made fast to similar collars of each of the tame ones. The bars of the gate are then unclosed and drawn out, and the wild captive darts forward directly between the two tame elephants. He can, however, only advance a little way, as the ropes securing his hind legs still continue fastened to the strongest stakes of the toil. In this situation he remains, until the riders mounted on the tame elephants have drawn tight the cords which bind him to the necks of his half-reasoning conductors. During this operation he endeavours to undo with his trunk some of the knots which have been made, and often attempts to give a destructive blow to the diminutive creatures so actively engaged in confirming his captivity. But the two tame animals, who are vigilantly observant of all his motions, never fail to prevent him from doing any mischief by gently lowering

his proboscis with their own; and if he continue long refractory, they batter him with their heads, and at last produce the most obsequious submission. The nooses of the ropes are then opened, leaving his hind legs at freedom, and himself entirely disengaged from the snare. The two tame elephants press close on each side of him, and proceed in pompous procession to the garden of stalls, where they deliver up their charge, to experience another piece of hardship. The marching off of this venerable trio is a sight truly magnificent, and exhibits a noble specimen of the skill of man united with the sagacity of the elephant. At the commencement of the march the keepers strike up a rustic song, something like whistling to oxen in the plough, which adds considerable effect to the striking scene. They are seated on the necks of the tame elephants, holding short inverted spear-hooks, struck perpendicularly into their collars. When they wish to turn them they catch one of their ears with this instrument, and by pressing it into their skin, make them move in any direction that is required. It is likewise highly gratifying to accompany them to the grove, and to observe with what expertness and ease they are securely bound in the most superb of all stables. Making him fast there is an operation as tedious as putting on his harness before he quits the toil. While that is doing, the tame elephants continue close on each side of him, and act their part with so much judgment, that their savage brother exhibits all the gentleness of a lamb."

"Philalethes" adds, that when the tame elephants are removed from the custody of their wild companion, who is left alone secured in the stall that had been prepared for his reception, he usually makes the most desperate efforts to escape from the yoke of slavery. Whilst he was soothed by the presence of his tame

associates, he preserved a tolerable degree of tranquillity and composure; but on their departure the horrors of solitude and the regrets of liberty seem to overwhelm his feelings; and he rages to break his bonds in all the violence of despair. The effort is so great that it often terminates his life. But when the first orgasm of grief and rage has subsided, the surviving captive gradually becomes more calm, till the feeling of hunger induces him to eat some of his favourite leaves of the cocoa-nut tree, which are offered for his gratification.

Sirr relates, in his work on Ceylon, that—

"During the native dynasty it was the practice to train elephants to put criminals to death by trampling upon them, the creatures being taught to prolong the agony of the wretched sufferers by crushing the limbs, avoiding the vital parts.* With the last tyrant king of Candy, this was a favourite mode of execution; and as one of the elephant executioners was at the former capital during our sojourn there, we were particularly anxious to test the creature's sagacity and memory. The animal was mottled and of enormous size, and was quietly standing with his keeper seated upon his neck; the noble who accompanied us desired the man to dismount and stand on one side.

"The chief then gave the word of command, ordering the creature to 'slay the wretch!' The elephant raised his trunk, and twined it, as if around a human being; the creature then made motions as if he were depositing the man on the earth before him, then slowly raised his

* Knox mentions the fact of elephants "serving the king for executing malefactors."

fore-foot, placing it alternately upon the spots where the limbs of the sufferer would have been. This he continued to do for some minutes; then, as if satisfied the bones must be crushed, the elephant raised his trunk high above his head and stood motionless: the chief then ordered him to 'complete his work,' and the creature immediately placed one foot, as if upon the man's abdomen, and the other upon his head, apparently using his entire strength to crush and terminate the wretch's misery."

When we bear in mind the monarch was dethroned in 1815, and the animal had never since that period (Sirr writes in 1850) been called upon to perform the barbarous task to which he had been trained, the sagacity and memory of this animal was very remarkable.

Our botanical friends will be glad to learn Sir Emerson Tennent's opinion of the Royal Botanic Garden at Peradenia in Ceylon. He states (in 1847) that previously to the arrival of the present superintendent, Dr. Gardner, who was selected by Sir William Hooker, the garden had been so neglected as to be almost valueless to the colony. By Dr. Gardner's attention and exertions it is now one of the most flourishing and useful institutions in India; large nurseries have been established for the propagation and distribution of useful plants, which are sold at a trifling price to the public, and numbers of foreign trees and vegetables have been successfully introduced. The result has been that hundreds of thousands of trees and plants of all descriptions have been dispersed throughout the island, at a very

moderate cost to Government. Dr. Gardner is likewise engaged in the preparation of a *Flora Ceylonica*,* a work which will contain descriptions of all the plants indigenous to the island, so far as he can obtain them, and thus make known to the scientific world the history and uses of the vegetable productions of a region of which less is known to the botanists of Europe than any other portion of India of equal extent.

Sir Hardinge Giffard, while Chief-justice of Ceylon, took an early interest in the horticultural capabilities of the island, and we are glad to be able to give our readers a little essay which he wrote on the subject:—

"Horticulture, that branch of gardening which has for its object the cultivation of esculent vegetables, has not until very lately attracted much of the observation of scientific persons even in Europe, though in England particularly it has been long practically pursued, and with abundant success.

"In Ceylon it is even in practice at a very low ebb.

"When it is considered how very natural is the pleasure which we take in gardening—and it is recollected that the former possessors of this Island were, in their own country, the most assiduous gardeners in Europe—it would appear that Ceylon, with its boasted climate and soil, has been in this particular unaccountably neglected.

"But on reflection the cause seems sufficiently obvious: the pleasure of gardening in this country is much abridged to Europeans by the impossibility of their taking exercise

* There is an interesting notice of the Flora of Ceylon, by Dr. Gardner, in an Appendix to Dr. Kelaart's Prodromus Faunæ Zeylanicæ, published in Ceylon in 1852.

in the open air for more than two or three hours in the twenty-four, immediately before and after the sunrise and sunset; this at once would put an end to all plans of ornamental gardening, even did not the expense and trouble of keeping any extent of ground in a state of neatness in a country where spontaneous vegetation is so rapid and vigorous, render the pleasure too costly for ordinary purses.

"Neither could the Hollander find in Ceylon that kind of gardening which, though within a narrow limit, could in Europe afford so much delight and excite so much enthusiasm—his favourite tulips, or anemonies, or auriculas, would not exist in those parts of Ceylon to which he had access, and the Island offered little as a substitute; a few balsams and tuberoses, the four o'clock flower, and one or two bulbous-rooted plants of the liliaceous tribe, are perhaps all that can be called indigenous applicable to the flower-garden; diligent attention might add, from European or Cape seeds—amaranthus, French and African marigolds, asters, pinks, and, under very favourable circumstances, a few plants of mignionette; but here the catalogue ends—a poor display of flowers when set against the numberless products of an European garden.

"With respect to soil and climate, we must, from deference to truth, admit that much exaggeration and misrepresentation have prevailed on these points: the climate of Ceylon generally, and that of Colombo most particularly, is certainly the most favourable to human life of any in India; but it is still a tropical climate, and subject to much of tropical inconvenience with respect to health.

"But, as affecting cultivation, the different parts of Ceylon present striking differences: the seasons and climate of Jaffna, Trincomallie, Matura, Kandy, and Colombo, are all dissimilar: many plants will thrive and fruits ripen in one which cannot be raised in the others. Grapes and man-

goes are cultivated in abundance and perfection at Jaffna, while at Colombo a vine is kept alive with difficulty, and has very seldom been known to bear fruit. Our knowledge of these different climates is yet very vague and general.

"We know, however, that in Jaffna the rains and droughts succeed each other with periodical regularity, but that in Colombo, at least as far as recollection unassisted by scientific observation goes, there is scarcely any rule by which to judge of the probability of either.

"In the interior the elevation of the country creates a diminution of temperature more favourable to the products of Europe, and accordingly in the neighbourhood of Kandy esculent vegetables, peas and cabbages particularly, have been cultivated by some of our countrymen, so as almost to remind us of the products of an English garden.

"As to soil we can boast little; that of Colombo and its neighbourhood is either largely mixed with what is called *cabook*, a sort of indurated brick-coloured loam, or deep white sand; the cabook is highly favourable to indigenous vegetables, which flourish in it exceedingly, but it appears to be almost barren with respect to exotics. A profusion of animal manure only can force a crop of cabbages, lettuces, or radishes, and beyond these we can scarcely aspire.

"The soil of Jaffna is, however, more productive; it is composed principally of minute coral and silicious sand, from which, with the most patient and assiduous irrigation, are raised very valuable crops of tobacco.

"At Trincomallie the soil is apparently very poor; indeed an attempt at gardening seems scarcely to be thought of in that district.

"The soil of Matura is more favourable, but the intense heat of the climate is injurious; attempts have, however, been made, and with some slight success, to raise esculent European vegetables in this district.

"At Galle there are many gardens cultivated by Chinese, which were at one time rather productive, so much so as to furnish the fleets which rendezvoused there in time of war with a valuable supply; they are now rather deluding (*sic*) from the attention of the Chinese being turned to other modes of gain, and the Cingalese cannot be brought to understand the value of foreign vegetables. The climate of Galle is nearly that of Colombo, but the soil, from a slight intermixture of coral rock, is more productive.

"The Kandyan district seems to offer the fairest opportunity for gardening to advantage; this appears to be entirely owing to its elevation. The soil is probably not more productive naturally than that of Colombo; the presence of limestone, in which it abounds, does not afford the promise of fertility which usually it does in England, since it is ascertained that magnesian limestone, which is the species found in Kandy, does not possess any valuable property as a manure.

"Having thus sketched the causes which appear to have hitherto retarded the advancement of gardening in Ceylon, and taken a general view of its present condition, we cannot but feel that in the prosecution of this pursuit there are serious difficulties to be encountered. These difficulties in Colombo consist of unascertained rather than uncertain climate, and, with respect to exotic vegetables, an unproductive soil.

"To acquire some knowledge of the climate would probably be the first step to be taken; this might be done by instituting a series of observations for the purpose at Colombo, and perhaps, in no very long time, a sufficient body of information might be obtained to enable us to form some rules upon the subject. That nothing of this sort has been hitherto done may be accounted for by reflecting how very little our thoughts have reference to any permanent residence in Ceylon. We generally look upon

the lapse of time merely as leading us to the period of our leaving the Island, and we have consequently little inducement to enter upon any pursuit which is connected with any length of stay; the weather, therefore, passes, by monsoon after monsoon, without leaving any trace upon our memory by which to direct us in our expectation of that which is to come.

"Accordingly perhaps the only rule relating to the choice of seasons for cultivations in Colombo and its neighbourhood is that which is almost forced upon us, 'that the best periods for sowing are after the heavy rains which usually fall in the last days of June and October, at the change of the respective monsoons.'

"The chief dangers to be apprehended to the esculent vegetables of Europe, when cultivated here, is from the heavy rains: these not only wash the young plants and seeds out of the ground, but by the violent change of temperature produced in the plants when more matured, by the intense heat of the sun breaking upon them after heavy showers, they are destroyed with a rapidity scarcely credible. A cabbage, exposed to heavy rain, and afterwards to four or five hours of burning sun, will become so rotten as to fall down in mere jelly.

"But the indigenous plants of Ceylon seem not to be affected in this way; they endure these violent transitions of temperature without apparent injury, and were the number of esculent native vegetables greater than those we have—ameliorated so far by cultivation as to be capable of supplying the absence of those of Europe—we might, perhaps, as the easiest course, direct our principal attention to them; but they afford little variety and less temptation to our taste. The place of greens from cabbage or spinach is ill supplied by the basella (country greens), rumex vesicanies (country sorrel), or amaranthus (tampali); Windsor beans, by phaseolus

fabæformis; French-bean by dolichos; potatoes by yames or convolvulus tuberoses; and here the comparative catalogue would terminate.

"In addition to these we have, as belonging to the kitchen-garden, the produce of some of the larger trees—the bread-fruit in particular—which affords an excellent and abundant supply; the jack-fruit, little used by us but largely consumed by the natives; the unripe papaw boiled; and the pods of the murunga—so delicious when dressed with curry: to these may be added the beendikoi and brinjal.

"The European vegetables which have been found to succeed near Colombo, are principally *Asparagus*, *Water-cress*; *Cabbage*, of the Early York, Drumhead, Sugar-loaf, and Red Dutch varieties; *Turnips*, Dutch and purple; Knole-cole; *Radishes*, long, white, and scarlet London, white and red Turnip, and black; Spanish *Celery*, solid and red-stalked; *Endive*, green-curled, white-curled, and Batavian; *Lettuce*, cabbage; *Parsley*, curled and large rooted; *Mint*, spear and pepper; *Peas*, early Charlton, dwarf Spanish and dwarf marrowfat; *French beans*, negro, black, and Canterbury, or white; *Carrots*, horn and orange; *Beet*, red and white.

"The cultivation of potatoes in the maritime provinces has been often attempted, and, excepting perhaps in one experiment, made in the high lands of the Morwa Korle about six years since, generally in vain. In the Kandyan districts, particularly at Materate and Fort M'Donald, they have been cultivated more successfully; and there is no reason to suppose that they may not hereafter become a valuable source of supply from the higher districts of Kandy. Not many years have elapsed since they were first attempted in the high lands of Hindostan, and they are now not only in very general use throughout that country, but a considerable article of export.

"The want of a supply of garden seeds is felt to be a

great impediment to Horticulture, so far as relates to European esculent vegetables; for merely the regular Indiamen, by which we were visited annually, brought out English garden seeds as a part of their general investment; and from the Cape we have had sometimes an opportunity of obtaining seeds still more suitable to the climate of Ceylon. From some cause or other our intercourse with the Cape seems to be diminishing; and since the whole trade of Ceylon has fallen into the hands of those by whom it is found most advantageous to import articles in demand amongst the natives, we have been totally without supplies, unless such as have casually arrived from the Cape.

"It would probably be worth the consideration of this Society whether some means might not be adopted under its immediate patronage of procuring supplies of garden seeds. Those produced at Hydrabad might perhaps be obtained through Madras with more punctuality than we could expect them either from England or the Cape.

"Fruits are, notwithstanding the little care bestowed upon their cultivation, very abundant with us; but whether from that want of care, or from a prejudice in favour of the pleasures of our earlier life, they are not considered equal in flavour to those of Europe: the pine-apple is even supposed to be more delicious when raised in an English hot-house than when produced in its native soil. For this there may be a sufficient cause in the total neglect with which it is treated; it is wholly abandoned to nature, without any aid from care or manure, or any kind of cultivation.

"But in spite of neglect, the oranges of Ceylon are abundant and excellent; limes are produced in profusion; the papaw, often equal to the best melon in flavour, and remarkable for the *nasturtium* taste of its seeds, grows spontaneously; the guava, the basis of a delicious jelly;

the goreka, the jambo, catappa (country almond), the karambe, the attika (a species of fig), the veralu, carmbolo, bilimbi, neli, marmel, custard-apple, and a long list deserving of attention, and probably capable of great improvement by cultivation—are to be found in our bazars, collected with little pains from the jungle.

"The cocoa-nut we leave to the general husbandman.

"Of fruits known in Europe, the grape and the pomegranate only are cultivated with any success in Ceylon, and the former only in Jaffna; apples, pears, plums, cherries, peaches, and the delightful variety of small fruits, which are found in an English garden, are unknown, excepting by a few specimens of them lately imported. The two first have been planted of late at Kandy, but are not advanced enough to ascertain whether they will bear; and some peach trees, raised by the late General M'Donal at Grand Pass, have often blossomed, but never formed any fruit.

"Strawberries (the alpine) have been cultivated successfully in the Kandyan districts, and in some degree at Colombo; a species of raspberry has been found wild in the higher parts of Kandy; melons have been raised. Water melons and cucumbers are abundant.

"To General M'Donal and to Messrs. Kerr and Moon, the superintendants of the Botanic Garden, we owe the introduction of many fruits new to this island; amongst others, the Persian almond, the lovi-lovi, wampu, lu-chee, rambutan, the loquot—most of which are already naturalized, and increase the display of our deserts.

"The lemon has of late been introduced, and appears to thrive well in the soil of Ceylon.

"In this neglected state of cultivation of fruit trees it is not surprising that we hear nothing of the various modes of ameliorating and propagating them, so well known in Europe—grafting by approach (the uniting of two plants

growing near each other) has indeed been practised in the Botanical Garden, and with some success; but all other kinds of grafting, or inoculation are totally unknown. The propagation of trees by the Chinese method of abscission has also been successfully adopted, but not very generally.

"In this short sketch of the present state of horticulture in Ceylon, but more particularly the neighbourhood of Colombo, it is not pretended that any new or valuable information is offered; the object with which it has been traced is to excite attention to the subject, and, by opening the discussion, to give an opportunity to others who are qualified of aiding the laudable wishes of this Society —the improvement of Horticulture in Ceylon."

CHAPTER VII.

Roads — Revenue and Expenditure — Imports and Exports — Specie from India — Cinnamon — Coffee and Cocoa-nut planting — Sugar — Salt — Pearl Fishery in 1855 — Population — Education — American Mission at Jaffna — Church of England Diocesan School Society — Female Schools under the Mission of the Church of Scotland — Church Missionary's Institution at Cotta — Central School Commission — Government Schools — Apathy of the Natives — Efforts to overcome it.

THERE is a road round the island which measures 770 miles. If a traveller starts from the Fort at Colombo and goes northward, returning by the south, he will have a good carriage-road for the first 28 miles to the Topoe Ferry, on the Maha Oya; for the next 56 miles, to Putlam, the carriage-road is *heavy*. From Putlam to Jaffna, 137 miles, there is only a foot and bridle road; for eight miles to Savagacherry there is a good carriage-road; from thence to Cutchiavellè, 104 miles, a foot and bridle road; and for the next 22 miles, to Trincomalie, a good carriage-road.

From Trincomalie to Galle, 339 miles, there is only a foot and bridle-road; from thence to Colombo, 73 miles, a carriage-road, over which we will presently take our readers.

In calculating the above distances we have omitted

furlongs and yards, which, however, makes a difference of only three miles in the whole distance.

The road from Colombo to Kandy is 72 miles, and is considered to be an excellent carriage-road, over which, as we shall presently show, a mail-coach runs. There is another good carriage-road to Kandy by Kornegalla of 84 miles; a third carriage-road of 94 miles by Yatteantotte and Gampola.

The road from Colombo to Trincomalie, 159 miles, is only practicable for wheels in dry weather; and this is also the case, except for the first 16 miles, with the road from Kandy to Trincomalie by Dambool, 113 miles, and with the road from Kandy to Jaffna, 201 miles, except for the last 18 miles.

We have given only some of the main roads, so as not to fatigue the reader while going over them in his imagination, but the whole extent of roads in the island of all sorts consists of not less than 3000 miles, and perhaps considerably more.

There are about thirty bridges, besides eight bridges of boats and fifty ferries, at which tolls are taken.

Complaints have been made of the neglect of the local government in regard to the roads, and yet annual sums of between 50,000*l.* and 60,000*l.* have of late years been expended on them.

Sir G. Anderson has in some measure accounted for the great outlay required for this service. He states that the country of the central province being mostly very mountainous, is liable to continual and heavy rains, and that the roads soon be-

coming deteriorated, constant attention to their repair at continual heavy cost is essential; but he adds that, on the whole, the principal lines of roads are in tolerably good order, and all under due repair.

There was established some years since a daily communication (Sundays excepted) between Colombo and all parts of the island, and, with one or two exceptions, between all the main stations one with another.

Sir Emerson Tennent, during his administration of the government of Ceylon, reported that this communication was carried on from Colombo to Kandy, and from Colombo to Point de Galle, each a distance of 72 miles, in 10½ hours by means of mail coaches established by private parties, and under contract to Government for the conveyance of the mails. From Kandy the mails were conveyed by foot-messengers to Trincomalie and all other places in the eastern province, as soon after their being received as possible. From Galle a private coach, under contract with Government, conveyed the mails to Matura, twenty-eight miles further in the southern province, whence they were taken by foot-messengers to Tangalle and Hambantotte, which latter place was the farthest limit of the southern province, where a government officer is stationed.

The distance from Colombo to the utmost northern limit of Jaffna is 220 miles, and between these two places are the intermediate stations of Negombo, Chilaw, Putlam (the chief town of the north-

western province), and Manaar. Sir E. Tennent remarked that, excepting the government despatches, the correspondence between the western and north-western and northern provinces was unimportant, especially when compared with that which daily took place between Colombo and the Kandyan provinces. The obstructions caused by wild animals, deep streams, and absence of local European superintendence in parts of the northern and north-western provinces, were so great, that it was matter of surprise that the communication was so extremely regularly maintained, as it was very seldom that a day's mail was due between the two places.

The communication, however, was by no means rapid—it occupied four days.

The road from Colombo to Kandy is the only metalled road in the island, and is considered to be equal to any road in the world. The traffic on it has been considerable for some years; independently of the mail-coach and other European conveyances, about 1000 bandies, with two bullocks each, traverse it daily, and the receipts from tolls amounted a few years since to nearly 20,000*l.* a-year.

There appears to have been in former years a want of system in road-making in Ceylon; several were undertaken at the same time, but few completed; comparatively small sums being laid out on each, without any single line of communication being opened.

The road from Trincomalie to Kandy (which was undertaken several years ago) had lately to be put

in a state to render it more easy for the march of troops.

If the capital and energy of the colony are to be directed, at some future time, to a railway between Colombo and Kandy, and not between Kandy and Trincomalie, a more elaborate road than the present one between the latter places will be requisite.

The scantiness of the population and the unhealthiness of some parts of the line in certain seasons are stated to be great drawbacks to the completion of such an undertaking.

The late Sir W. Molesworth expressed his opinion to the local Government that, without bringing the application of the local and the general funds into perfect harmony with each other, the maintenance of the roads in Ceylon would never be satisfactory to the Government or to the public.

Sir G. Anderson has stated that parties were willing to construct bridges where there are at present only ferries, on having a grant of a certain number of years' rent of the toll made to them. This plan might, perhaps, be advantageously adopted.

The bridge at Caltura was built by private parties, who were natives, with the sanction of the Government, under conditions of that nature; and a bridge over the Pantura river at Digoralle, sixteen miles from Colombo.

The revenue of Ceylon for the year 1855 amounted to 476,273*l.*, the expenditure to 405,609*l.*, giving an excess of revenue over expenditure of 70,664*l.*; and to this sum may be added 30,000*l.* (making together

100,000*l.*) from the savings of preceding years, after paying off treasury notes to the extent of 87,500*l.* and all other liabilities of the local government.

The value of imports into the island for 1854, according to their declared value, amounted to 2,597,325*l.*—but of this sum 1,371,975*l.* was specie and bullion from India, of which 682,807*l.* was re-exported.

A large amount of coin is exported every year for the purchase of rice, and by the operation of the exchanges the rupees are brought back at a profit.

The value of exports of Ceylon produce amounted to 1,236,938*l.*, to which may be added 325,542*l.* for imports re-exported, and 682,807*l.* for specie re-exported, making together 2,245,288*l.* The number of vessels inwards at the several ports of the island in 1854 was 2870, and their tonnage 325,656; the number outwards was 2916, tonnage, 320,310. The number of square-rigged vessels belonging to the colony is 55, tonnage, 3219; number of dhonies, 432; tonnage, 19,359.

The export of cinnamon amounted to 784,284 lbs., of the value of 45,183*l.*

Although Ceylon produces the best cinnamon, yet as low prices are the order of the day, the "true bark" has to encounter a formidable competition, since the exemption of cinnamon from duty, with the inferior kinds in the island and with the increasing quantity of cassia grown at Java. There are 98 cinnamon estates in the island.

The export of coffee amounted to 483,205 cwts.,

of the declared value of 972,462*l.*—being the largest quantity yet exported. A short notice of the progress of coffee-planting in Ceylon may not be uninteresting to some of our readers.

Lord Torrington represented to Government in 1848—that eight or ten years back, when coffee-planting had become a mania amongst the civil and military officers in Ceylon, and when capitalists from England and India were eagerly investing their funds in land for its cultivation,* prices were so high in the London market, reaching 120*s.* for what then seldom brought 50*s.*, that every intermediate outlay was looked upon as a bagatelle compared with the prodigious profits which were speedily to be realised by the sale of the produce on such terms. The result was a more than Oriental extravagance in every item of expenditure, and a wild race of competition as to who would first have their estates in bearing, which raised the wages of labour and the cost of every article of consumption to a pitch actually absurd. When the profusion, thus partially described, exceeded all reasonable limits, and coffee-planting seemed to be at its height, the commercial reverses which occurred at home in 1845-6 told upon the colony; and in 1847 still greater misfortunes awaited the planters, for in that year, for the first time, rats issued out of the jungles

* The quantity of land brought under coffee cultivation by European capitalists since 1834 approached 100,000 acres; and lands had been purchased from Government for that purpose to the extent of 400,000 acres.

in prodigious numbers to attack the coffee-trees, from which they gnawed off the young fruit-bearing branches; but they seemed not to be in quest of the berries, but of the pith of the plant, containing a small proportion of farina. A still more formidable visitor was "the bug," as it is called, a species of coccus; they settled on the coffee-trees in formidable numbers, covering every stem and twig with their scales, extending over large areas of estates, and in some cases pervading the entire plantation. The effects were most serious. The bug insinuates itself amongst the buds and young stems which attach the fruit in clusters to the branch, and, inserting its proboscis, extracts the juice, so attenuating the tree and corrupting its sap, that its leaves become covered with a small black fungus or *antennaria*, and its berries first wither and decline, and then fall discoloured and decayed to the ground. In this manner breadths of plantations which have yielded from ten to sixteen cwt. an acre, have failed in the succeeding year to yield a single pound of sound coffee, and whole estates have had the crop reduced to one-third or even less.

But the Governor considered these casualties as temporary, and the failures, which had occurred amongst the planters, as only the natural results of indiscretion or inexperience, and he was of opinion that coffee cultivation would still be a safe and remunerative investment.

Since 1847 the cost of growing, gathering, and shipping coffee had materially lessened, and the

more experienced had shipped coffee at a diminished expense of 10s. per cwt.

In 1850-1 some purchases of estates were made by foreigners, and Sir George Anderson was of opinion that although no such prices for these estates were likely to be again obtained, the cultivation was not of so despairing an aspect as had been lately given to it; a better system of cultivation—a better knowledge of the capabilities of soil and temperature —of localities affecting the growth of the plant—a greater economy in management and improved means of transit from estates to the main lines of communication, all tending to improvement.

In 1854 Sir G. Anderson reported that coffee cultivation had taken a very favourable turn, and land was in demand and estates had been sold profitably. He thought this was likely to continue; improved cultivation at far less cost than formerly had been extensively introduced. Sir H. Ward reports that the sales of land for coffee plantations had much increased, and that the blossom of the crop this year (1856) is the largest ever known.

There are now 317 coffee estates in the central province, besides 33 in the western, and 6 in the north-western provinces. The contrast in the names of some of the estates is amusing. In the western province there are, amongst other long names, Pahalakadogannawe and Gallenawadiewatte; and then the refreshing names of Windsor Forest and Springwood. In the central province one estate flourishes under

both its Singhalese and English name, Katugodde, or Maryland; but most of them are known under their Singhalese names, such as Rickillegaskadewatte and Yakabendikelle, and Coladacheyehena, relieved by Lola Montes! Ellen Maria, Louisa, Spring Valley, &c.

Matelle, sixteen miles north of Kandy, contains 400 houses, built by wealthy Moormen within the last fifteen years, for the accommodation of the coffee estates, which have replaced the jungle upon the neighbouring mountains, and have created a large and busy population, resorting to Matelle for its supplies. The town contains rice-stores, bazaars, and shops.

The tobacco crops grown by the Tamils in the northern peninsula of the island have risen in value from 2600*l.* in 1836, to 55,000*l.* in 1854, notwithstanding the restrictive system in Travancore. Sir H. Ward pronounces the quality of the tobacco to be superior to anything he had seen in the Mediterranean; and he states that the government of Travancore, in order to command a sale of the tobacco prepared in the government factories, is forced to mix a certain amount of Jaffna tobacco with that which it procures at lower prices, and of an inferior description, from various parts of India.

Another new feature in Ceylon of late years is the increase of cocoa-nut plantations, especially at Jaffna and Batticaloa, where 20,000 acres of land had been purchased for that object.

The quantity of cocoa-nut oil exported in 1854 was 1,059,272 gallons, of the value of 121,297*l.*; of coir, 47,380 cwts., of the value of 31,764*l.*; of cocoa-nut kernels, 52,841 cwts., of the value of 30,200*l.*; and 268,969 cocoa-nuts, of the value of 4470*l.*

We have already stated the thousand and one uses (to speak Orientally) to which the cocoa-nut tree may be applied.

Sir H. Ward, who has visited six of the principal estates, reports that they are in a most satisfactory condition; well fenced, well cultivated, and rapidly approaching the period when a very large amount of copperah, or oil (should steam machinery be established at a convenient point), may be prepared for exportation. There are 148 cocoa-nut estates in the island. The names of some of these estates rival the coffee estates, such as Koorooppooatchiamookelane watte, and Gallewillemookelane watte. There is also the *compound* (as Punch might say) Apothecaray watte; and an *alias*, Galbode lande, *alias* Goddeporegaha lande. These are redeemed by Monte Christo, Roslin, Springfield, Woodlands, Ivanhoe, &c.

With respect to the cultivation of sugar in Ceylon, the general opinion seems to be that the soil is not well suited for the growth of it, and that the experiment has not succeeded. There are, however, nineteen sugar estates in the island. The natives have recourse to two species of palm-trees—the Palmyra

(*Borassus flabelliformis*) and the Kittool (*Caryta urens*), the former growing in the north, the latter throughout the rest of the island. "Jaggery" is extracted from the palmyra, and the kittool is said to yield a rich syrup capable of high refinement.

The export of salt from Ceylon in 1846 and 1847 amounted to 75,000 bushels; but the East India Company having reduced the rate of salt sold in India without an equivalent reduction in the charges on the import of foreign salt, the exportation from Ceylon ceased.

The best salt is formed naturally at Hambantotte, which is carried in large quantities by the Moormen traders to the mountain country by way of Badulla, and is bartered for native coffee.

In 1848 the Government derived a revenue from salt to the amount of 36,500*l.*

The salt was collected by government officers from shallow lagoons, called in the colony "leways," which at certain seasons are overflowed by the sea; or it was manufactured in pans, the property of the Government, and let out for that purpose. The leways, or lagoons, and pans were stated to be capable of producing annually 905,000 bushels; the annual consumption in the island was 260,116 bushels.

The pearl fishery was in former years an important source of revenue, but until last year (1855) none had taken place since 1837.

The master attendant at Colombo inspected the pearl banks in 1853-4, and reported that there was

every expectation of a valuable fishery in 1855. His prediction has been verified, for the gross receipts amounted to 10,922*l.*, the expenses to 2632*l.*; the gross receipts of the fishery in 1837 amounted to 10,631*l.*, the expenses to 3177*l.*

From surveys of the banks recently taken, another fishery may be expected in March, 1857; and a second bank of oysters promises a fishery in 1859, which leads to the hope that the pearl banks of Aripo have recovered their productive powers, and that, if not again exhausted by excessive demands,* they will become a source of annual, or at all events of biennial, income to the Government.

The following is a return of the population, and of the marriages, births, and deaths, in 1854:—

POPULATION OF CEYLON.

Provinces.	in Square Miles.	Whites.		Coloured Population.		TOTAL.	
		Males.	Females.	Males.	Females.	Males.	Females.
Western . .	3,820	1242	1187	309,902	271,040	311,144	272,227
North Western	3,362	18	14	96,248	91,138	96,266	91,152
Southern . .	2,147	224	229	153,563	143,919	153,787	144,148
Eastern . .	4,753	582	493	42,431	38,167	43,013	38,660
Northern . .	5,427	405	388	153,390	147,818	153,795	148,206
Central . .	5,191	488	212	125,297	106,104	125,785	106,316
Total (exclusive of Military) . .	24,700	2959	2523	880,831	798,186	883,790	800,709

* There was a fishery in 1835 which produced a revenue of 40,346*l.*; another in the *following* year, producing 25,816*l.* The next year it fell to 10,631*l.*; and there was no fishery from 1837 till 1855.

POPULATION OF CEYLON—*continued.*

Provinces.	Aliens and Resident Strangers not included in preceding Columns.	Population to the Square Mile.	Persons employed in			Births.	Marriages.	Deaths.
			Agriculture.	Manufactures.	Commerce.			
Western . .	3,449	153·61	177,113	21,031	26,766	15,236	6,193	18,701
North Western	2,880	56·60	82,581	2,275	4,013	3,895	2,019	5,929
Southern . .	817	139·14	76,908	14,060	13,982	7,086	2,153	8,005
Eastern . .	1,253	17·44	17,329	2,454	2,294	3,942	828	2,879
Northern . .	500	37·31	..	4,592	5,539	5,980	1,536	10,402
Central . .	10,726	46·77	154,984	35,087	11,722	4,539	2,345	4,922
Total (exclusive of Military) . .	19,625	68·99	508,915	79,499	64,316	40,678	15,074	50,838

This return shows a disproportion between the sexes in the coloured population, and also between the births and deaths, the former being only 40,678, while the latter amounted to 50,838. The latter circumstance is owing mainly to cholera, introduced from time to time by the immigrant coolies from India, and which has become almost indigenous; the small pox also makes great ravages owing to vaccination not being generally diffused in consequence of the prejudice of the natives.

Much attention has been paid to the education of the natives, intellectually and spiritually. Sir Emerson Tennent has stated his opinion that the great body of natives in Ceylon exhibit no antagonism to Christianity such as prevails amongst the Hindoos and Mahommedans, the chief difficulty

being their *apathy*, and that the work of conversion must be by means of education.

Lord Torrington has expressed the same opinion, observing that preaching makes but a transient impression, if any, unless the way has been first prepared by the process of mental cultivation; and the present Governor's opinion with respect to missionary progress and conversion is not, we believe, favourable. The account which Lord Torrington sent home to Government of the labours of the American Mission in Ceylon for the attainment of the latter object, is so important and interesting that we are induced to give it *in extenso*. He states that

"The policy of rendering education auxiliary to the introduction of pure Christianity, unalloyed by sectarian jealousies, has in no instance been so gracefully illustrated as in the establishment of the American mission, whose ministers and officers have taken up an important position in the northern part of the island, and have been extensively employed in the work of instruction for upwards of 30 years. A company of these good men landed in Ceylon in the year 1815, and almost immediately selected Jaffna and its vicinity as the scene of their future labours, and its Tamul population as the object of their care. Of this first party, one, the Rev. Mr. Poor, returned to the United States in the present year (1848); and another the Rev. Mr. Meigs, is still here, and earnestly engaged, after having already spent 33 years in the work of education in the colony. With him, 11 other American gentlemen, lay and clerical, including a physician, are associated as teachers, or for conducting the printing department, and the publication of religious and educational works; and the constitution of their community is so free from a sectarian taint,

that it includes clergy of different denominations, living under the same roof, using the same pulpit, and engaged in the same pursuits; and all, as a body, have shown the utmost anxiety to co-operate with the missionaries of the Church of England and the Methodists in the promotion of the same object, the diffusion of intellectual and religious instruction, and the expounding of the great principles of simple Christianity. 'The object of their mission,' as stated in one of their recent Reports, 'is not to disseminate the 'peculiar doctrines of any party; and their missionaries 'are selected indiscriminately from the Congregational and 'Presbyterian Churches, and sent out to preach repentance of 'sin and justification by faith in Jesus Christ as the only way 'of salvation; and it is believed,' they modestly add, 'that 'the missionaries in Ceylon have not departed from this rule.'

"Twenty-three natives, who have been trained as their assistants, are now employed under their superintendence; a few in preaching and religious instruction, but the majority in the conducting of schools and the distribution of the Scriptures and religious tracts in the native language.

"Since their arrival in Ceylon these men have spent upwards of 100,000*l*., collected by voluntary subscriptions in the United States; and they have trained in their schools 93,000 children, male and female, who have received instruction for a longer or a shorter time; or, averaging the period of their pupilage at four years, nearly 25,000 individuals have thus received a competent education, for which they are indebted to these strangers.

"In addition to numerous day schools for tuition, both in English and Tamul, the American mission has established extensive boarding schools for boys and girls, where the pupils are taken entirely under their charge, residing under their roof, and receiving an admirable moral and domestic training in addition to scholastic instruction. The effects of this system upon the people gene-

rally, and, above all, the influence and example of the females who have received their education in these most interesting establishments, are now producing highly beneficial results in the aspect of the community generally, and working by degrees a decided change for the better in the domestic habits of the people.

"A Tamul college has likewise been established at Batticotta,* to which the most successful pupils in the elementary schools are admitted as students and residents, and instructed in the higher branches of literature, science, and religion. Since its opening in 1823, 570 students have been admitted to this excellent seminary, and from it the majority of the native officers employed by Government in the public departments of the northern province have been supplied.

"Acting in concert with these extended operations, the printing establishment of the mission has been most actively occupied since the year 1833, and now gives constant employment to 82 workmen, chiefly educated in the mission schools and afterwards put in possession of a remunerative craft. From this press upwards of 50,000 volumes a-year are now issuing, chiefly educational and elementary, and down to the close of 1846 there had been printed at this single establishment 470,580 volumes, containing upwards of 134 millions of pages filled with sound and valuable information.

"For a time the Government Commission of Education undertook the introduction of schools under its own management in the Jaffna Province; but witnessing the eminent success which attended the labours of the various missionaries there, and the spirit of Christian co-operation and mutual confidence in which they managed the educational affairs of the province by a joint Board at which the

* Called Ottley Hall, in honour of Sir Richard Ottley, one of the chief supporters.

members of each mission has a seat; and satisfied that under such a system the funds for this purpose would be managed not only with greater economy but with greater advantage than in their own hands, the grants of the Legislative Council have since been confided, in proportion to their means of superintending them, to the Americans, the Methodists, and the Church of England missions at Jaffna, an arrangement the result of which has been in the highest degree satisfactory."

Lord Torrington then proceeds to show the working of the Central School Commission. He states that,—

"As regards the operation of that Commission, and its establishments in the other districts of Ceylon, the result of the last year has proved interesting in an educational point of view in this respect,—that it has clearly appeared in the course of it that English education has now been extended as far as there is a legitimate demand for it, thus leaving the Government free, while it merely provides for the efficiency of the present English educational establishments, to direct its efforts towards the extension of education in the vernacular language of the natives. In 1841, when the present School Commission was organised, there were found to be about 2200 pupils in the Government schools, educated at an annual cost of 3125*l*. There are now upwards of 6000 pupils educated at a cost of about 10,000*l*. Beyond this it does not appear possible to carry English education at present with a reasonable degree of economy, and the present scale of expenditure is so disproportionate to the results, that I am maturing arrangements for the introduction of a more economical, and I trust more advantageous system for the future extension of secular education. In the mean time, and under existing circumstances, more attention has been bestowed last year than at any former period on the native Normal

Institution; and thirty vernacular schools, taught by Singhalese youths who have been trained in that seminary, have been opened in various parts of the island, while fresh lads from villages where schools are wanted have been appointed to succeed those who had completed their course of training and gone out as masters. The prospect of this branch of the educational service may be reported as upon the whole favourable, but great difficulties have to be encountered chiefly in consequence of the extreme aversion of the Singhalese to everything that implies the least enterprise or self-denial. The extension of vernacular education by Government is also rendered somewhat delicate in consequence of the field being to a considerable extent occupied by missionary schools, which number throughout the island no fewer than 15,000 scholars, in consequence of which a good understanding with the various missionary bodies may be considered to be indispensable to success; for it has been found as the result of experience that Government schools, though conducted at a much greater expense, cannot compete successfully with missionary schools in the same field; so much more vigilant and influential is the superintendence of the missionaries than that of such persons as Government can call to its aid in this cause at village stations.

"Auxiliary to the work of training vernacular teachers, considerable progress has also been made during the course of the year in preparing and publishing school-books in the Singhalese language. A first spelling-book and a first reading-book, part of the impression of the latter being diglot, the English on the same page as the Singhalese, have been published; as also large Singhalese alphabets from wood blocks cut by one of the students of the native Normal Institution. Several other works are also in progress, of which may be particularly mentioned a Singhalese and English school-dictionary, a work of which the

want has been hitherto very much felt, not less by Europeans who desire to acquaint themselves with the native language than by natives who desire to acquire English.

"It is much to be regretted, however, that conflicting opinions exist as to what style of language and which of the dialects of Singhalese spoken by the natives ought to be adopted in printed works. The British and Foreign Bible Society are familiar with the controversy; and two versions of the sacred Scriptures are in existence, both provided by the funds of that great institution, the one by the Church of England, and the other by the Wesleyan missionaries; but though their respective presses are within six miles of each other, their respective versions are so different, and both of them apparently so unsatisfactory, that a youth who has been trained to the one cannot accommodate himself to the other, and a native, though very imperfectly acquainted with our language, finds that he understands the Bible better in English than in either."

Lord Torrington stated in 1848 that the frequent visits of the Bishop of Colombo to different parts of the interior had been attended with the most encouraging results.* At Matelle, Kornegalle, Badulla, Pusilawe, Rambodde, and Kotmalie, the ministrations of the church by his Lordship had been received with the utmost joyfulness by the residents in the neighbourhood, and much regret was everywhere expressed that the opportunities of partaking of the ministrations of our Church were not more frequent.

Manaar was for the first time episcopally visited

* The Church of England in Ceylon was placed under the see of Calcutta in 1816, and an archdeacon appointed as the bishop's surrogate. In 1845 the island was erected into a bishopric.

that year, and between forty and fifty members of the Church of England were admitted to confirmation and partook of the communion. It deserved also to be recorded, as a very gratifying and encouraging circumstance, that most of the mission churches and chapels had either been proposed by the natives themselves, or had been built, or were in process of construction, chiefly from their own contribution of materials, of labour, and of money. Moderate aid judiciously applied, and wholesome encouragement given in a friendly and confiding spirit on the part of Europeans, appear to be alone required to induce the Singhalese natives to advance steadily in the right direction and to learn to help themselves.

Subscription lists had been opened for several churches in different parts of the island. In fact, on every side the most zealous efforts were being made under the influence and example of the bishop, to spread the influence of Christianity among the native heathen population.

Not the least gratifying circumstance had been the commencement of a native church mission in the neighbourhood of Jaffna, conducted and supported entirely by the natives themselves.

The celebration of the Jubilee of the Church Missionary Society was solemnized in that year (1848) at each of the stations in the diocese, and was attended by circumstances of vast interest among a people who had witnessed its devoted work for a period of not less than thirty years.

Much also had been done towards the extension of education by the Church of England without the aid of Government. The Diocesan School Society of Colombo, a new institution in which the bishop took a zealous interest, had been most active and successful in its exertions. About 1000 children were instructed under its auspices in 30 schools either supported or assisted by it in different parts of the colony. In aid of this work the Society for promoting Christian Knowledge in England made a grant for printing 2000 copies of the Gospels, and 3000 copies of the Parables, Discourses, and Miracles of our Saviour in the Singhalese language.

The results of the efforts of this Society in Ceylon were most satisfactory and encouraging.

At the close of the year (1848) a visitation had been held at Colombo by the Metropolitan of India, the Bishop of Calcutta. It was the first which had taken place since the erection of Ceylon into a distinct diocese, and it no doubt exercised a salutary influence in encouraging and uniting together the clergy in their laborious and responsible duties.

In connexion with the Church of Scotland in Colombo, there had been lately established a number of female schools, in which about 200 native girls had begun to receive the usual elementary education, founded upon Christian principles; they were also taught needlework. The best results might be looked for from the improved training of the native female mind, under the supervision of ladies, which it had been found difficult to carry out in the

Government schools. The Scottish Ladies' Society for Female Education in India had contributed largely towards the formation of these schools, and they had expressed a desire to establish a boarding-school for girls, after the model of that of the American missionaries at Jaffna, which is so deservedly admired and which has been so beneficial in its results.

The Wesleyans have several missions in the Singhalese and Tamul districts. In 1848 there were 2963 boys and 675 girls in their schools, and their congregations were estimated at from 8000 to 10,000. It is stated that wherever a Wesleyan chapel or school is maintained, there is a marked improvement in the public morals generally of the locality. A small grant of 150*l.* a-year is all that they obtain from the local Government. Where the funds are too limited to admit of the use of paper and pens, the children are taught to write their language, in the fashion of their country (which was accurately described by Knox), with an iron style on a strip of the talipot leaf.

The Baptist missionaries have likewise several stations in the Singhalese districts; but the Church of Rome, here as elsewhere, sweeps into its folds all it can get.

In 1848 there were stated to be 115,000 Roman Catholics, including a large number of natives merely nominal Christians, or "baptized heathens." They have a bishop, a vicar-apostolic and his coadjutor, 28 "apostolic" missionaries, and 324 churches. But they have few schools, poorly sup-

ported, their main object being to create members of their church.

Lord Torrington has stated that multitudes call themselves Christians, and attend to all the outward observances of the Church, but in secret they are still more closely attached to the doctrines of the Buddhists and the Hindoo mythology, and on every emergency, especially at the approach of death, it is but too frequently their custom to turn doubtingly from the sacraments of their nominal church, and to repose their last confidence in the ceremonies of devil-worshippers and the priests of Brahma and Buddha.

Our readers will have some notion of the difficulty of emancipating the natives from the devil, when they learn that the good and pious Knox had a more than wholesome fear of him. He says:—

"This, for certain, I can affirm, that oftentimes the devil doth cry with audible voice in the night; 'tis very shrill, almost like the barking of a dog: this I have often heard myself, but never heard that he did anybody any harm. Only this observation the inhabitants of the land have made of this voice, and I have made it also, that either just before, or very suddenly after this voice, always the king cuts off people. To believe that this is the voice of the devil, these reasons urge: because there is no creature known to the inhabitants that cry like it; and because it will on a sudden depart from one place and make a noise in another quicker than any fowl could fly; and because the very dogs will tremble and shake when they hear it; and 'tis so accounted by all the people."*

* In Southey's 'Life of Wesley' there is an account of a goblin who infested the Parsonage at Epworth, which resembles in several points

In the village of Cotta, which was one of the capitals of the Kings of Kandy, is the "Christian Institution," under the Church missionaries, in which a number of Singhalese and Malabar youths receive instruction in Hebrew, Greek, Latin, and English, and also in theology, chiefly with a view of their becoming instructors of their countrymen, under the superintendence of the missionaries.

The village is on the banks of a river communicating with Colombo. It has a chapel, and the missionaries display great zeal in diffusing religious knowledge among the natives. There is also a printing-office, from which numbers of tracts and other works are issued in Singhalese and English, amongst which may be reckoned two *monthly* publications, viz. 'The Colombo Religious and Theological Magazine,' and 'The Tyro's Repertory of Useful Knowledge.'

Amidst all this activity and energy of mind, at Cotta may be seen a colossal figure of Buddha, in a recumbent posture, upon a raised terrace.

In 1848 a complete dictionary of the English and Singhalese and Singhalese and English languages was published.

In the same year, the Central School Commission for the instruction of the population of Ceylon remodelled the educational establishments of the island on a principle of self-support, to a certain extent,

Knox's description of the Singhalese goblin. When it was found that he was harmless, he was known by the name of "Old Jeffrey,"—but he would never allow King George to be prayed for, without disturbing the family prayers, from which it was inferred that he was a *Jacobite* goblin.

by payment of moderate and graduated fees, and classified the establishments in the following manner:—

1. *The Colombo Academy*, for a higher class of education, and

The Native Normal Institution, for training teachers for vernacular schools.

2. *Central Schools*, at Colombo and Kandy.

3. *Elementary Schools;* instruction to be given exclusively in English.

4. *Mixed Schools*, i. e., instruction in English and vernacular tongues.

5. *Vernacular Schools.*

6. *Female Schools.*

A difference of opinion being entertained by the members of the School Commission how far the education and instruction to be imparted in Government schools should be of an European or of a native character, and especially, as regards the medium of instruction, how far the English language should be exclusively, or at least, mainly, employed, they resolved on taking a middle course. It was contended by some that, to do any good at all, or communicate any instruction worth acquiring or retaining, we must not only impart quite new knowledge to the native mind, but also impart it through a new medium; others on the contrary maintained that an education of this kind, imparted by means of English books and in the English language, would at least be but a feeble and sickly exotic incapable of taking root in the native soil, much less of bringing forth any fruit. The members of the commission

observe that, fully agreeing with the advocates of English education, as to the paramount importance of a complete renovation of the native mind, of a letting in of new light, they are yet of opinion that the time is not yet come when that light can be admitted through a new medium. They fear, on the contrary, that if it were prematurely attempted, the result would be, not light, but darkness, or at least so faint a penumbra as would do but little to dissipate error and diffuse truth. They have therefore made the English language the principal, but not the sole vehicle of instruction. They consider it necessary to keep up the present system of vernacular schools; but in such subordination and distribution as shall make them essentially subsidiary to the English schools. They hope by these means to lead up the native mind from the less to the greater, from the lowest to the highest; and instead of wasting the resources at the command of the commission on what they fear would be after all an unsuccessful attempt to convert Ceylon at once into a little England, they would rather, in the self-imposed task of enlightenment and reformation, imitate the renovating process of Nature herself, silent, gradual, effective; working by common means; transforming, not revolutionizing, in her operation:

> "For Nature, always loud when she destroys,
> Is silent when she fashions."

The commission considered their scheme as transitional and temporary; but the system of payment by fees was calculated to lead to the attainment of

the principle of self-support, and that the latter should be carried out, whenever circumstances would permit, in a more complete manner by the imposition of a direct assessment.

The Government schools in Ceylon were maintained in 1854 at an expense of 8035*l.* The following return will show the numbers in the several schools:—

		Number of Pupils on List.	Number in Daily Attendance.
3	Superior Schools	165	155
9	Elementary do.	578	508
34	Mixed do.	1339	1073
4	Superior Female do. ..	319	262
6	English Female do.	208	135
6	Vernacular Female do. ..	153	98
29	——— Boys' do. ..	1220	809
21	Jaffna Grant do.	854	598
112		4836	3638

The number of schools of all descriptions in the Island amounts to 1577. The expenditure on account of the educational establishment in 1855 amounted to 9109*l.*, or, deducting amount of school-fees recovered (876*l.*), to 8233*l.*

Sir George Anderson has observed that a greater number of people in Ceylon have a knowledge of the English language than is found in India, except at the Presidencies; and that a very remarkable attention had been given to female education, and its difficulties seemed to have been much overcome. This was an improvement, if carried on extensively, that might lead to the very highest results. The American missionaries at and near Jaffna, a most

zealous set of labourers, had been particularly successful in this department of education.

Education was very fairly extending in the colony, as well by the instrumentality of the Government schools as by that of the different religious bodies engaging zealously in the work. Scarcely a native was employed in the Government service who did not speak the English language fluently, and in all higher grades a knowledge was shown proving that education had been well attended to. It was remarkable that in the courts of law there were men as proctors and pleaders who would bear some comparison with the Bar of England, and this the result of the teaching on the island alone. Female education was extending, and, if persevered in earnestly, would unquestionably bring about a vast change in the domestic manners and habits of the people, and all for unquestioned good.

The Central School Commission, however, have expressed their disappointment and regret at being compelled to reduce the fee charged at the Colombo academy, their highest educational establishment, to one-half the amount they had fixed, viz. from 1*l.* to 10*s.* a month. They remark that there were some, it was thought, among the Euro-Asiatic and the upper Singhalese families, whose laudable ambition it would be to secure for their children the highest possible education, without subjecting them to the necessity of mixing unnecessarily with the lower orders, or of receiving at the hands of Government an almost gratuitous instruction. They go on to ob-

serve that the languor manifested in Ceylon stands in painful contrast with the spirit of inquiry and thirst after the higher branches of knowledge that prevail in Indian presidencies. There are not in Ceylon, as in Calcutta and Bombay, bequests of money by native gentlemen for founding scholarships in connexion with the Government institutions, nor any efforts made by them, independent of Government, for spreading education among their countrymen.

Sir Emerson Tennent had already stated (in 1847) that it was a remarkable circumstance, but one easily accounted for, that all the activity and energy then so busily manifested throughout every district of the island, and applied to every encouraging department of commercial enterprise, was confined to strangers and immigrants alone,* and that the Singhalese themselves took no apparent interest, and showed no evidence of being participators in the general prosperity. Though seldom in want of the first necessaries of life, and although the great mass of the population is very much elevated above that which constitutes poverty in other countries, it was a singular fact and somewhat discouraging that *there was not a single native capitalist in Ceylon*, though

* During 1855 the following number of immigrants arrived and departed :—

Arrivals.		Departures.	
Men	47,261	Men	20,488
Women	4613	Women	543
Children	1123	Children	279

These numbers are below the average annual number of immigrants.

some are proprietors of land to a considerable extent, and enjoy a corresponding rank and influence in their localities.

All this is accounted for by the tyranny of the former kings over the population of the interior, and the monopolizing spirit of the Dutch over that of the low country and on the sea-coasts; and though neither of these incubi now exists, the results remain the same.

Even the few headmen who had recently ventured to undertake plantations of coffee and cinnamon employ not Singhalese but Malabar labourers. No Singhalese is the owner of a vessel larger than a fishing boat, and no Singhalese is a merchant at Colombo or any seaport in the island; the small craft by which the coasting trade and the intercourse with India is carried on, being exclusively the property of Moormen, Parsees, and Malabar chetties from the Coromandel coast. The native Singhalese are equally unconnected with the internal commerce of the island, all of which is conducted by Moormen, Malabars, Parsees, and strangers, many of whom only come over from the coast of India for a season and return again to their wives and families. All the business of the country is carried on with the capital of these men and that of the British merchants and planters; and the Singhalese themselves see these inspiriting and enriching operations going on from day to day for the advantage of foreigners, without an apparent emotion at their own exclusion, or an effort to participate, either as employers or

labourers, in the general benefits which are increasing around them.

The conclusion is therefore for the present irresistible but depressing, that for some time to come, and till education can stimulate to energy and awaken ambition, it can only be through the agency of strangers, and the instrumentality of foreign capital and foreign enterprise, that the resources of Ceylon are to be developed and its prosperity advanced.

Although much has been done in the way of education, Sir H. Ward feels no doubt that more might be done, could means be found to inspire parents with a local interest in their schools, and so to ensure the more regular attendance of the children; and he has suggested as a remedy the course which he adopted whilst Lord High Commissioner of the Ionian Islands, viz. by calling upon the inhabitants of each village to bear half the expense of the school established in it, and by transferring the school to another village, whenever the number of pupils fell short of the minimum required to cover the expenditure.

It is a great consolation, however, to reflect that, whilst British enterprise is stirring itself in this highly favoured island, the earnest and persevering efforts of the Government, the Church, and the numerous missionary institutions, whose labours have been so praiseworthy, are united in their endeavours to civilize and convert the native, and that they are now gathering the first fruits at least of their labours: and may the time come that we may no longer say of Ceylon,

"In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone!"

But that our readers may understand what an Herculean labour the Christian missionary has to undertake to convert a Buddhist, we give in the next chapter an account of the nature of his creed.

CHAPTER VIII.

Brahmanical and Buddhist Systems — Sacred Languages — Mr. Turnour's Translation of the "Mahawanso" Historical Record — Sir Emerson Tennent's Views on Buddhism — Comparative advantage of Buddhism over Hindooism in limiting Dates — "Dalada," or Sacred Tooth of Buddha — Major Forbes' Account of the Exhibition of it — Difficulty of introducing Christianity — Many prominent Points in the Brahmanical System derived from Jewish Chronicles and Christianity — The Duties enjoined "as numberless as the Stars of Heaven" — Bishop Heber's Description of Hindoo Idols — Devil-worship.

THE *religion* of India may be divided into two great sects, the Brahmanical and the Buddhist. In Ceylon the former prevails amongst the Tamils, the Buddhist being the religion of the Singhalese.

Each branch has its sacred language, alleged to be given by revelation: the Brahmanical scriptures being written in Sanskrit; the Buddhist in Pali or Maghadi, the language of the country of the Magas, anciently called Maghada, its modern name being Bahar.

Oriental scholars have not quite decided whether the Brahmanical or Buddhist system, or which of the respective languages in which their doctrines are conveyed, is the most ancient.

The Pali records found in Western India, Nepal, and Ceylon, have attracted great attention to that

language; and Colonel Sykes, who has thoroughly investigated the subject, states that the names sufficiently indicate their relative antiquity: Pali signifying the "root" or "original;" Sanskrit the "finished" or "polished." Moreover the sculptured rocks and inscriptions in India, and the superscriptions on the most ancient coins, are all in Pali, the Sanskrit not appearing for 600 or 700 years later.

Mr. Turnour, of the Civil Service of Ceylon, studied and translated an historical record of that island, written in Pali verse, called the Mahawanso (which is an abbreviation of "Mahantánan-wanso," and signifies the genealogy or the dynasties from generation to generation of the great). This work comprises a contemporaneous history of India and Ceylon from B.C. 543 to A.D. 301, and is stated to have been compiled about the middle of the fourth century from annals in the vernacular language then extant.

From this and other native works, some of which carry on the history to later times, Mr. Turnour published in 1836 an Epitome of the History of Ceylon, printed at the Cotta Church Mission Press.

Sir Emerson Tennent remarks, in a note in his interesting volume of 'Christianity of Ceylon,'—

"The historical books in Pali, commencing at a period of upwards of 500 years B.C. are continued in one uninterrupted series to the period of the Portuguese conquest. They present remarkable and confirmatory evidence of certained facts in the contemporary history of India,

and after the most patient investigation and comparison of their contents, their able investigator Turnour has declared the sacred books of Ceylon to be authenticated by the concurrence of every evidence which can contribute to verify the annals of any country, nor does there appear to be the slightest ground for questioning their correctness even in minute respects."

In the Introduction to the Mahawanso, Mr. Turnour states that the last successful struggle of Buddhism for ascendency in India was in the fourth century before the Christian era, when it became the religion of the state. It then spread to surrounding nations, among whom, under various modifications, it still prevails.

Sir Emerson Tennent also states that—

"It is established by a concurrence of historical proofs, that many centuries before the era of Christianity the doctrines of Buddha were enthusiastically cultivated in Central India, and at a still later period in Bahar, the *Maghada*, or country of the Magas, in the ancient geography of the Hindoos, and whose modern name (Bahar) is identified with the *wihares* or monasteries of Buddhism. Thence its teachers diffused themselves extensively throughout the Indian Continent and the countries to the eastward; upwards of two thousand years ago it became the national religion of Ceylon and the Indian Archipelago; and its tenets have been adopted throughout the vast regions which extend from Siberia to Siam, and from the Bay of Bengal to the western shores of the Pacific."

Sir Emerson Tennent further remarks that—

"The introduction of Buddhism into China is ascertained to have been contemporary with the early development of

civilization and the arts amongst this remarkable people, at a period coeval with, if not anterior to, the era of Christianity. Buddhism exerted a salutary influence over the tribes of Thibet; through them it was instrumental in humanizing the Moguls, and it would seem more or less to have led to the cessation of the devastating incursions by which the hordes of the East were precipitated over the Western Empire in the early eras of Christianity.

"Looking to its influence at the present day over at least 350,000,000 of human beings, exceeding one-third of the human race, it is no exaggeration to say, that the religion of Buddha is the most widely diffused that now exists or that has ever existed since the creation of man."

According to the Buddhistical creed there have been a long succession of Buddhos, with long periods of time intervening between each manifestation. The last Buddho is reputed to supply by revelation the historical facts relating to the era of his predecessor, and the doctrines of the previous faith which had become extinct. This curious fiction has been attended by an important result, viz. to give a certain limit to past events, while Hinduism is involved in a millionary retrospect of years. The present Buddohood is that of Gotáma (or Sakya) Buddho, who attained it B.C. 588, when he was Prince Siddhato, son of the King of Maghada (Bahar), and his religion was by destiny to last 5000 years.

The revelations of Gotáma Buddha of the long era preceding his advent are of course mere fable, but from the latter epoch to the fourth century, the Mahawanso, though still dealing sometimes in the fabulous, has historical data, which, on comparison

with other records both in Ceylon and India, and with topographical objects, may be relied upon.

It has been ascertained that in the year B.C. 307, about two centuries after Gotáma's death, Mahnido, the son of the supreme sovereign of India, embarked on his mission for the conversion of Ceylon to Buddhism, and that from that date it became the religion of the island.

Sir Emerson Tennent states that between 104 and 76 B.C. the doctrines of Gotáma were reduced to writing in Pali by the Buddhist priests of Ceylon, with a commentary in the vernacular language of the island; and that these sacred volumes, the text of which has been preserved, are identical with the version which, from time immemorial, has been in use amongst the Buddhists of Burmah and Siam. But the celebrated Dalada, or sacred tooth of Buddha, in the temple at Kandy, is stated not to have been received in Ceylon till the year 311 A.D., having been brought there at that date from India. It is the relic which is the most prized; it has the colour and appearance of a boar's tusk, which is not very complimentary to Buddha.

Sir Emerson Tennent says—

"It is kept in a small temple of elegant construction, adjoining the ancient palace of the Kandyan kings, and guarded with peculiar care, not merely from respect for the sacredness of the relic, but out of regard to the costly jewels which decorate the chamber in which the precious tooth is enclosed. The room is hung with cloths of golden tissue, gifts from the Buddhists of Chin-India;

and a table of massive silver, richly chased, supports the sacred caskets, in the innermost of which the tooth is deposited, amidst the leaves of a golden lotus. The outer shrine, which is in the form peculiar to all dagobas, that of a slender obelisk placed on the summit of a semi-circular dome, is hung with a profusion of gold chains and other ornaments, heavy with all the jewels peculiar to Ceylon." *

The Buddhists of Ceylon associate the possession of this sacred relic with the sovereignty of the country, but in 1853 measures were adopted for disconnecting the local government from the affairs of the Buddhist religion. An allowance of 300*l.* per annum, which had been granted in support of it, had been discontinued in 1847, and lands granted to the temples in lieu of it.

The Government has guaranteed the rights of the Buddhists to land and revenues. Trustees hold the Dalada in trust for the Buddhist people. The election of priests is by their own body, and other officers of the temples by native chiefs and headmen.

A certificate of recognition is given by the Government with a view to secure to the priests, &c., their *secular* rights, and, in order that they may feel that the general protection always guaranteed to them, has not been withdrawn.

Sir G. Anderson has remarked that the agitation of the Buddhist question tends to keep up a spirit on the part of the chiefs and the influential Buddhists,

* The jewels, gold and silver, in which this relic is enshrined, are estimated to be worth about 60,000*l.*

especially of the central province, that there is a kind of persecution kept up against them, and that therefore they should stand by their creed more as a point of honour than of care for their religion, which they are becoming too enlightened to regard; and that, if let alone, the religion has in these days of education a greater chance of dying out. This was the opinion given by a chief, now a Christian, to whose opinions of the feelings of the people, from his intelligence, much weight might be attached.

Sir H. Ward also observes that such agitation increases the influence which it was intended to put down, by creating a sort of reaction in favour of a creed which so long ago as the time of Knox the Kandians had begun to regard with indifference. This agitation has happily died away, for the present at least; and Sir G. Anderson has borne the following testimony of the general good conduct of the natives:—

"It is just that I should state that generally a more orderly, well-behaved, and contented people than the inhabitants of this island could not well be conceived. At Kandy I have had frequent opportunities of seeing the chiefs of the Kandyan provinces. They are frank, intelligent in the knowledge of their own affairs and interests, and well reconciled to the authority of the British Government, and without any thought or sigh for the old dynasty. They live chiefly on their own estates, which they have of late years greatly improved and extended the cultivation. They do not attain to great wealth, but are generally contented, and as a people satisfied."

Prior to the introduction of Buddhism into Ceylon the natives for the most part worshipped demons under the name of Yakkas, and demon worship is still common in the island.

It seems doubtful whether Buddhism originally recognised a Supreme Being. The Hindoos still profess to acknowledge Brahm in that capacity, but they do not worship him, nor is any temple dedicated to him.

In Ceylon Buddha is not worshipped as a deity or intercessor, but is regarded as an apotheosis of virtue and wisdom, and the followers of his creed must strive unassisted in their own strength to attain to his perfection.

Major Forbes gives the following account of an exhibition of the Dalada:—

"On the 29th May, 1828 (53 years since the dalada had been openly displayed), the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads and then bent forward, at the same time uttering in full deep tones the shout of Sadhu; this, joined and increased by those at a distance, swelled into a grand and solemn sound of adoration. The elephant, bearing the relic, followed by the

establishments of the temples with their elephants, also those of the chiefs, after proceeding through the principal streets of the town, returned to the great bungaloe. Here the first adikar (or minister of state) removed the relic from the back of the elephant and conveyed it to the temporary altar on which it was to be exhibited. The rich hangings were now closed around the altar, and the three inner cases opened in the presence of Sir Edward Barnes, the Governor. The drapery being again thrown open, disclosed the tooth placed on a gold lotus flower, which stood on a silver table: this was covered with the different cases of the relic, various gold articles, and antique jewellery, the offerings of former devotees.

"The dalada was exhibited and the offerings continued for three successive days.

"The principal temporary building was 250 feet in length, of proportionate breadth, and supported by six lines of pillars. It was under this that the tooth was exhibited; and the whole was ornamented with palm-branches, plantain-trees, fruit, and flowers; so gracefully were these disposed, that the columns, in the variety of their decorations, and some even in unity of effect, presented combinations which, if transferred to stone, would rival any specimen of elaborate Corinthian architecture. In the brilliant pageantry of this festival, the rich altar and resplendent ornaments of the relic, the great size and elegant decorations of the temporary buildings, the peculiar and picturesque dresses of chiefs, the majestic elephants, and dense mass of the people, threw an air of imposing grandeur over the spectacle, to which the old temples, sacred trees, and the wild and beautiful scenery around the Kandian capital, formed an appropriate landscape."

Sir Emerson Tennent says, that to mankind in

general the injunctions of Buddha prescribe a code of morality second only to that of Christianity itself, and superior to every heathen system that the world has ever seen, not excepting that of Zoroaster. They entertain the doctrine of *metempsychosis*, and according as a man has acted virtuously or otherwise, so is his fate in his next embodiment. The purified spirit of the virtuous man, after successive embodiments, is to attain to a dreamy quietism of existence, the end and aim of the several transmigrations of his soul.* But for periods elapsing between the several embodiments, the virtuous are admitted to heavens, differing in glory, for a temporary residence, and the wicked undergo punishment in hells for further probation on earth.

With such a system as this of atheism and rationalism, what result can be expected?

Sir Emerson Tennent adds:—

"Both socially and in its effects upon individuals, the result of the system in Ceylon has been apathy, almost approaching to infidelity" (*i. e.* with respect to Buddhism). "Even as regards the tenets of their creed, the mass of the population exhibit the profoundest ignorance and manifest the most irreverent indifference. In their daily intercourse and acts, morality and virtue, so far from being apparent in practice, are barely discernible as the

* It may be said of his soul—

"When Death's form appears, she feareth not
An utter quenching or extinguishment;
She would be glad to meet with such a lot,
That so she might all future ill prevent."

DAVIES.

exception. Neither hopes nor apprehensions have proved a sufficient restraint on the habitual violation of all those precepts of charity and honesty, of purity and truth, which form the very essence of their doctrine.

"No national system of religion, no prevailing superstition that has fallen under my observation, presents so dull a level, and is so pre-eminently deficient in popular influences, as Buddhism amongst the Singhalese.

"Thus insufficient for time, and rejecting eternity, the utmost triumph of his religion is to live without fear and to die without hope."

But in the time of sickness, or the approach of death, a fear comes over them, and they have then recourse, not to Buddha, but to the demons who, they think, are the cause of all evils, and whom it is their interest to propitiate.

That this is a general result of the Buddhistical system may be inferred from the following account in Barrow's 'Voyage to Cochin China' in 1792-3. He says:—

"The Cochin-Chinese are extremely superstitious, and their devotional exercises, like those of the Chinese, are more frequently performed with the view of averting an ideal evil than with the hope of acquiring a positive good; or, in other words, the evil spirit is more dreaded than the good one revered."

The preceding sketch of Buddhism in Ceylon, and its effect on the population, will enable our readers to judge in some measure of the work which our Church and the several missionary institutions have in hand.

Sir Emerson Tennent points out a fresh difficulty. The moral precepts of their system are so much in accordance with those of Christianity, that it is hardly possible to make them see the difference. It is as hopeless to enable them to appreciate the true meaning of words used by Europeans.

Selkirk remarks in his 'Recollections of Ceylon,' quoted by Sir E. Tennent:—

"If *God* be spoken of, they probably understand one of their own deities, who yields to the vilest passions, and allows his worshippers to do so. By *sin* they understand some ceremonial defilement, or an evil committed in a former birth, for which the person is not accountable. *Hell* is nothing more than a place of temporary punishment; *Heaven* but absorption, or the loss of individuality. These being the habitual ideas of the native mind, almost everything which forms the subject of a missionary's address to them is perverted."

Sir George Staunton has shown, in a pamphlet which he published for that purpose, the extreme importance of the missionaries in China employing the right expression in the Chinese language to convey to the minds of the natives the true notion of the Deity. And the Bishop of Natal has given his earnest attention to this delicate point in his endeavours to convert the Zooloos to Christianity.

The hope of the missionary must be in the rising generation; and the natives would seem to be sensible of this themselves, for we find in the MS. account of the American mission at Jaffna (as quoted by Sir E. Tennent) that—

"it is no uncommon remark of the old men, in reply to the exhortation of the missionaries, 'Do not urge *me* to change; I am now too old, and must follow in the religion of my fathers; but here are my *children:* Christianity will prevail in their day, and if they will, let them become Christians now.'"

The Tamils, as we have already remarked, follow the Brahmanical system: and here, again, the work of conversion, so far as human efforts are concerned, is an Herculean task. In lieu of the cold apathy of the Singhalese Buddhist, and without any greater spiritual enlightenment, the missionary has to struggle, in the case of the Tamil, with the proud fanatic spirit of the Hindoo.

The Hindoos profess to believe in Brahm as an universal and self-existent Intelligence, but, as we have already observed, they do not worship him, nor is there any temple dedicated to him.

From Brahm proceed three deities,—Brahma, the Creator; Vishnu, the Preserver; and Shiva, the Destroyer; but the first is seldom worshipped; and it is stated that there is only one temple in India dedicated to him.

A triad of deities, no doubt, took its origin from the Trinity; and there are many things in the Brahmanical system (of which we shall mention a few only) which evidently show how much has been borrowed, though perverted, from the Jewish chronicles, and even from the early records of Christianity, and perhaps from the preaching of the apostle Thomas; for Oriental scholars have demonstrated

that the Vedas and other sacred writings of the Brahmans or Hindoo priests did not exist before the Christian era; and, in confirmation of this statement, no inscriptions of an earlier date have been found in Sanskrit—the language in which their sacred books are written.

In Brahma may be traced Abraham, not only in name, but in many particulars, and, amongst others, in an allusion to the sacrifice of a son to propitiate a god. In Brahma's wife Sarasvadi may be traced Sarah, for the last two syllables "vadi" signify an honourable appellation equivalent to our word *madam*—Sarah in Hebrew signifying also *Princess*. Other analogies are,—Paradise, and a tree of life in it; and not only the Deluge (which is the common creed of the world), but the preparation also of a bark or *ark*, with several particulars narrated in Scripture of Noah's ark. There is a parallel history of Job and of Moses, including an allusion to a son being cast into a river and afterwards saved. A sacrifice is mentioned called Ikiam, at which a sheep is slain and eaten, with the exclamation, "When shall the Saviour be born; when shall the Redeemer appear!" Vishnu, the second of their triad, is incarnate as Saviour and Deliverer of men; but, though they approach in this so near the threshold of Christianity, Vishnu is of no avail to his worshippers.

Sir Emerson Tennent (referring to Duff's 'India') observes:—

"It is no figure of speech to say that the duties and formalities enumerated in the ordinary ritual of the

Brahmanical code are as numberless as the stars of heaven, and countless as the sand on the sea-shore for multitude. So vast is their multiplicity, that life itself is declared to be insufficient to comprehend, much less to discharge, their obligations; and the highest aspiration of the devout Hindoo is to master, in one stage of existence, such a fragment of this indispensable knowledge as may entitle him in other births to take in a still further portion of intelligence, and thus, by successive translations, obtain the infinite bliss of absorption into the eternal essence of the Supreme."

Here, again, as in the case of the Buddhists,—

"out of this religion of impossibilities and despair" (says Sir E. Tennent) "springs another, which is its natural consequence—the adoration of the avenging deities, to whose tortures the pre-doomed and defaulting devotee is consigned for the expiation of his offences and sins of omission. Hopeless of earning the approbation of the benevolent principle of the Divinity, he seeks to deprecate the wrath of the malignant; despairing of a smile from the Ormuzd of his triad, he turns in terror to avert the frown of its Ahriman. Hence come the impulses to devil-worship, the licentious orgies of Shiva, the bloody sacrifices of Kali, the funeral piles of the Suttee, the atrocities of Jaggarnath, the self-inflicted tortures of the fakirs, the parricidal murders in the waters of the Ganges, the revolting festivals of the Durga, the horrors of Charakpooja, and the unearthly carnage of the Phansegars and Thugs. Hence the origin of rites to which it is a desecration of language to apply the designation of *worship;* and which, hopeless of conciliating heaven, seem designed only to move the sympathies of hell. In each and in all its developments the Brahman, in the full ascendency of his divine investiture, directs, controls, and animates the system: his supremacy undoubted, his authority unquestioned, and his officiation the appointed link of connexion between the Deity and the other members of the human race."

The Tamils in Ceylon, however, do not participate in the orgies or atrocities of which the preceding extract is so fearful a catalogue, which may in some measure be accounted for by the long and continued contact with the purer and milder tenets of the Buddhists.

If our readers have felt as we did on reading Sir Emerson Tennent's vivid description of the horrors of Hindooism, they will turn with a sort of pleasure to the more innocent parts of that idolatry, as graphically described by Bishop Heber in his Indian Journal. He says:—

"Most of the Hindoo idols are of clay, and very much resemble, in composition, colouring, and execution, though of course not in form, the more paltry sort of images which are carried about in England for sale by the Lago di Como people. At certain times of the year great numbers of these are in fact hawked about the streets of Calcutta in the same manner on men's heads. This is before they have been consecrated, which takes place on their being solemnly washed in the Ganges by a Brahmin pundit. Till this happens they possess no sacred character, and are frequently given as *toys to children*, and used as ornaments of rooms, which when hallowed they could not be without giving great offence to every Hindoo who saw them thus employed."

This must be a good kind of speculation, considering that the Hindoos recognise 30,000,000 of gods.

We have stated before that demon-worship is still common in Ceylon. Sir E. Tennent remarks that—

"on every domestic occurrence, as well as in every domestic calamity, the services of the *Kaltadias*, or devil-priests, are sought, and their ceremonies performed, generally with observances so barbarous as to be the most

revolting evidence still extant of the uncivilized habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on. An altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently *a cock*, is to be sacrificed for his recovery."

Our classical readers will recollect that the *cock* as well as the serpent was sacred to Æsculapius, Homer's "blameless physician," who afterwards became the god of the medical art, and that he had altars erected to him, on which goats, bulls, lambs, and pigs were sacrificed.*

Sir Emerson Tennent continues:—

"The dying man is instructed to touch and dedicate to the evil spirit the wild flowers, the rice, and the flesh, which have been prepared as offerings to be made at sunset, at midnight, and the morning; and in the intervals the dancers perform their incantations, habited in masks and disguises to represent the demon which they personate, as the immediate author of the patient's suffering. In the frenzy of these orgies, the kaltadia, having feigned the access of inspiration from the spirit he invokes, is consulted by the friends of the afflicted, and declares the nature of his disease and the probability of its favourable or fatal termination. At sunrise the ceremony closes by an exorcism chanted to disperse the demons who have been attracted by the rite; the devil-dancers withdraw with the offerings, and sing, as they retire, the concluding song of the ceremony, 'that the sacrifice may be acceptable, and the life of the sufferer extended.'"

* His worship was introduced at Rome for the purpose of averting a pestilence. His daughter Hygeia still lends her name to the modern art of medicine, and some of our chemists exhibit a figure of Æsculapius; but it is hoped only in his first character of the "blameless physician."

There are other demons worshipped, and their priests are called *Capuas*, and precede in rank the Kaltadias. Amongst these is a ceremony called *Dewol-madoowa*, which, Sir E. Tennent says, seems to incorporate the worship of the whole corps of these infernal deities.

Our Church and missionaries, therefore, have to contend with two gigantic systems of idolatry of antique date—the Buddhist and Brahmanical, and to cast out devils whose name is legion: a work which the disciples of our Lord had despaired of accomplishing when they came to Him apart and inquired why they could not cast out the evil spirit from one who was possessed with it; and may the labourers in the Christian vineyard always bear in mind the Saviour's reply, "This kind can come forth by nothing but by *prayer* and fasting."

POSTSCRIPT.—We have just learnt that a Railway Ordinance has passed the Legislative Council, although not without considerable opposition.

A sub-committee of the Legislative Council has reported in favour of the establishment of an Electric Telegraph between Ceylon and India, passing from Galle to Colombo and Kandy, and thence by the central road to Manaar.

Another sub-committee has approved of a Bill "to facilitate the revival and enforcement of the ancient customs regarding the Irrigation and Cultivation of Paddy Lands," which will be a step towards the "Tank Ordinance" suggested in this work.

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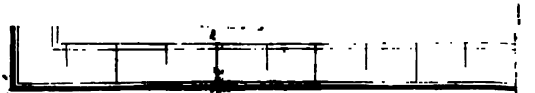

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